

Calvinist Contact

An independent Christian weekly

May 4, 1990/45th year of publication/No. 2211

Instead of sowing wild oats, get involved in SOW, says Winnipeg counsellor

Bert Witvoet

ST. CATHARINES, Ont. — Margaret Louwes is a young adult with a keen interest in seeing herself and other young adults get involved in the work of the church. With her home church, Good News Fellowship Christian Reformed Church in Winnipeg, she hopes to start a new project for Christian Reformed churches in Canada. It's called SOW and stands for "Serving in Our World."

Based on the Mennonite model of SALT ("Serving and Learning Together"), the program hopes to involve single people between the ages of 18-25 in year-long service projects that include community living and discipleship training. The first pilot project will take place in Winnipeg itself

in conjunction with Good News Fellowship Church.

A proposal by Good News Fellowship (GNF) explains the background to Margaret's desire to coordinate a young adult service program:

"In the Fall of 1988, a capable single woman, Margaret, expressed her interest in serving in the outreach of GNF beginning in May 1990. She is at present serving as program coordinator at Hope Centre, a ministry which includes an effective day program for mentally handicapped adults, a medical clinic, and a community church. At the same time, she is completing her masters in counselling at the Winnipeg Theological Seminary. She will complete this course work by Spring 1990.

In this issue:

A young man's life is broadened by a visit to the Dominican Republic . p. 7
Several Dutch immigrants remember May 1945 pp. 10-11
In the first part of a brief history of the women's rights movement, liberal feminism is examined pp. 12-13

Thinkbit

*What does the Forest bear?
Water, soil, and pure air
Water, soil, and pure air —
These are the basis of life.*

From: The Chipko women of India



Photo: Bert Witvoet

Margaret Louwes wants young people to be involved in Serving in Our World (SOW).

training in developing long-term volunteers through her work at Hope Centre and through living in various household community settings with

See COMMUNAL -- p. 2.

"While she enjoys her work at Hope Centre, her vision is to be more involved in direct people-oriented ministry. As a single person committed to simple living, making money is not of major importance. Thus, her desire is for an opportunity to serve and develop in ministry. While she has skills in counselling, she also has extensive

Reformed scholars work for healing in male/female relations

Marian Van Til

TORONTO — "I hope that our study will result in a better understanding and admission of the brokenness of gender relations — and hope for healing. You can't have one without the other."

With those words Dr. Mary Stewart Van Leeuwen summed up the goal of the scholars who are working on the topic of gender roles this year at the Calvin Center for Christian Scholarship on the campus of Calvin College, Grand Rapids, Mich.

Stewart Van Leeuwen and four of her Calvin Center associates were at Toronto's Institute for Christian Studies (ICS) two weeks ago to present some of the topics with which they've been wrestling. Their lectures and slide presentation were given in the context of a 1 1/2-day "gender roles conference" jointly sponsored by the Calvin Center and ICS.

The 50 or so men and women at the opening evening session were intrigued by a discussion of the meaning of masculinity and femininity in our society, initiated by Dr. Annelies Knoppers and continued by Dr. Helen Sterk. Knoppers teaches in the School of Health Education, Counselling, Psychology and Human Resources at Michigan State University; she also coaches various university sports teams. Sterk teaches communication and rhetorical studies at Marquette University, a Jesuit-founded university in Milwaukee, Wisconsin.

"Gender is the social meaning we give to being male and female," Knoppers said. We intuitively know whether a particular person exudes "masculine" or "feminine" qualities because we're all intimately familiar with our society's popular definitions — ones which often distort God's gift of our maleness and femaleness.

Despite assumptions of equality, many critics point out that masculinity is more valued, said Knoppers,

including herself among them. "Many girls would like to be boys, but few boys want to be girls. Women are allowed to dress like men (much of women's clothing is patterned after male dress)," noted Knoppers, "but I'm sure few of you men have dresses in your closets at home!"

One wire, or the cage

Why do so many people, Christians too, deny that our society values women less than men? Knoppers responded using the analogy of a bird cage. "When you look at one wire of the cage, you can't see the others; you can't see why the bird wouldn't just go around the wire and be free, you can't see why it can't go anywhere. But when you step back you see it is surrounded by a whole system of wires which prevents its freedom."

"Oppression is systemic," said Knoppers, so it "can happen without intent. That's why people can be oppressed without feeling oppressed." And likewise they can be the oppressor without feeling as though they are. This is true not only in gender relations, Knoppers pointed out, but, for example, in regards to race or religion as well.

Sterk practicalized — and reinforced the truth of — what Knoppers was saying by showing slides which outlined the history of male and female dress.

Only after the 13th century was there "fashion" as we know it, "an interplay of the masculine/feminine principles," explained Sterk. And then "the emphasis was on the gorgeous male attracting the more simply dressed female." The Elizabethan Age saw "the beginning of the switch from gorgeous male to gorgeous female."

Sterk noted that in fashions, women have generally been at the mercy of men. In six centuries of fashion history, the female counterparts of society's

See GENDER -- p. 6.



Photo: Bert Witvoet

Sign of the times

Somewhere between Cobourg and Port Hope, Ont., along Highway 2, stands the above sign. Whoever put it there was comfortable with make-shift arrangements — a few wooden crates and steel bars holding up the home-made sign.

Is it a sign of the times? Perhaps the medium as well as the message is saying: Let's be less glitzy and sophisticated as we enter the last decade of the century. Doing more with less is the proper response to the environmental crisis we face. We have to be willing to live with rough edges as we tackle our problems more organically, closer to the rhythm of creation.

Communal living stimulates growth

... continued from page 1.
other Christians."

"While at Hope Centre, Margaret became aware of the SALT program through the Mennonite Central Committee (MCC). She has observed a lot of growth in the young adults who have gone through the program. These individuals participate in SALT for one year. They lived with up to six others in a home, work in an agency, and learn more about God, their church, themselves and each other.

"Coming from a Christian Reformed background, she shares with others at GNF a deep concern that the Christian

Reformed Church does not have a sufficient network or mechanism, such as SALT, to train, equip, and unleash young adults.

"Margaret experienced this lack first-hand. When she graduated from the University of Guelph, Ont., she approached Christian Reformed Home Missions about possible long-term volunteer opportunities, but they did not have any specific placements available. Others have experienced similar discouragement when seeking short-term service opportunities in other agencies of the CRC. Out of this

background arises the beginning seed of Project SOW."

Margaret Louwes is hoping to start the Winnipeg pilot project in September this year and is already interviewing volunteers. A total of six or seven volunteers will live together in a house and will be

part of Good News Fellowship. Together they will learn what it means to be followers of Christ, be involved in Bible studies, do research in an area of ministry and receive placement in a service-oriented agency.

Louwes hopes that Winnipeg can serve as a training ground

for projects in other parts of Canada. Those interested in the program can apply and/or receive more information by contacting Margaret Louwes at Project SOW, 942 St. Mary's Rd., Winnipeg, MB R2M 3R5; (204) 254-1129 (church); (204) 668-0633 (home).

SANDY BAY COTTAGES

RICE LAKE

Come join us!

Discount packages for May, June, Sept. and Oct. include accommodation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.

14 modern housekeeping units, fully equipped. All cottages are newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.

Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, activities for all ages, rec. hall, store, boats, motors, bait and licences.

Write or phone for our brochure and newsletter

SANDY BAY COTTAGES

R.R.#1

Hastings, ON K0L 1Y0

(705) 696-2951

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

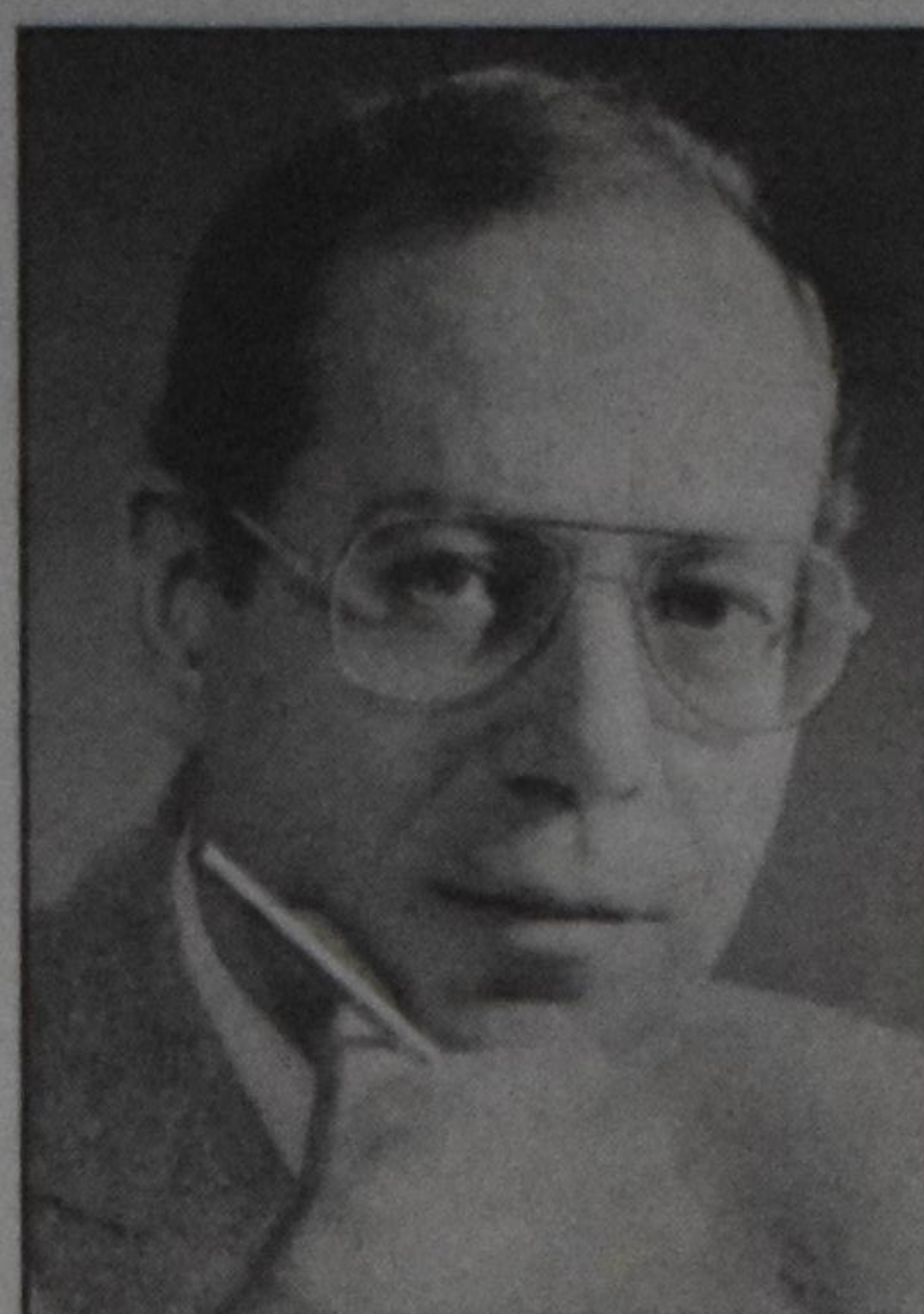
ORDER YOUR COPY OR COPIES NOW!

Cost: Churches (10 or more) **\$1.50 each**
plus postage

Individuals **\$2.00 each**

Churches will be invoiced. Send your order (and your payment for individual copies) to:

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd., St. Catharines, ON
L2W 1A1



Jim Romahn

Farm 'philosopher' worthwhile reading

Gordon Hunsberger has been writing a farm column for 15 years.

And now the Mennonite Central Committee (MCC) has helped him publish a paperback collection under the title: *The Way I See It*.

That's the name publisher Bob Verdun of the *Elmira Independent* weekly newspaper chose after he noticed Hunsberger used the phrase to end most of his columns. Hunsberger says he prefers the original name: *Farm Filosofy*.

Whatever the name, it's the kind of book any farmer, or person with a love for our rural community, will enjoy reading.

The columns are organized under six headings, starting with ones about farming, moving on to ones about Gordon and Tillie's five-year stint as MCC workers in Haiti and ending with ones about growing old.

Hunsberger said he became interested in writing columns because the *Independent* has a farm column written by somebody who wasn't a practising farmer.

Hands-on experience

"I thought there was a need for a viewpoint of someone actually making a living out of farming," he said. "So I wrote a sample column and asked if they were interested in it. Somewhat to my surprise, they published it!"

"I've been writing them ever since."

In December 1985, he wrote about how subsidies by the European Community created a surplus that has turned the EC from being a customer into being a competitor to North American farmers, how "some of us believe that, as much as possible, all countries of the world should be self-sufficient in food in order to be assured of a food supply" and about how North American farmers face production costs that "have priced ourselves out of many other markets."

"Where does that leave us as North America farmers?"

"For one thing, we need to adjust our production to what we can sell. That's sometimes called supply management."

Family farm not dead

"In spite of gloomy forecasts, I believe the family farm will be with us for a long time to come. It will continue to change, however.

"Large absentee-owner farms exist for one reason — profit. Family farm owners need a profit, too, but they can and will survive with a lower rate of return on investment.

"Furthermore, the landowner who is personally involved in the operation usually cares more about the land, and in the long run that pays off.

"I believe the family farm is not dead. It will survive, and there may even be a resurgence of family farms. Some will re-invent the family farm, but there will still be a place for the old type family farm as we knew it. It, too, will survive.

"That's the way this old family farmer sees it."

The book is full of that kind of cogent, flowing farm philosophy.

Hunsberger's columns often nudge readers to ponder about his Christian point of view of the world. For example, there's the Nov. 10, 1987, column. After quoting Emmanuel Kant and Barbara Ward, Hunsberger wrote:

"Fall plowing is looking to the future, at least as far as next year

"So fall plowing is a time for reflection. Reflection about the soil and our dependence on it. Reflection on our responsibility toward the rest of the human family. The hundreds of silver gulls with black-tipped wings and tails, swooping in behind the plow to feed on the many worms and grubs exposed in the freshly turned earth, are a reminder that more than humans are dependent on the land for life."

And in another column, dealing with science and technology, he wrote:

Knowledge vs. wisdom

"I believe that what is needed more than increased scientific knowledge is greater wisdom. There is a distinct difference between knowledge and wisdom. An ancient king, one of the wisdom writers of the Bible, recognized as one of the world's wisest men, once wrote, 'The fear of God is the beginning of wisdom.'"

The book is published by Wood Lake Books Inc. of Box 700, Winfield, BC V0H 2C0.

Jim Romahn is farm editor of the Kitchener-Waterloo Record and lives in Kitchener, Ont.



The King's College Residence

TRAVELLERS & VISITORS TO ALBERTA

The King's College has furnished 1 & 2 bedroom suites available May-August. This includes appliances and kitchen facilities. Very reasonable rates, available for rent on a daily, weekly or monthly basis. Call or write:

The King's College

10766-97 St., Edmonton, AB T5H 2M1

Telephone (403) 428-0727

We expect a new earth but that does not mean that we can treat the current model with contempt. Earth Day reminded us that trees are killed for church bulletins, that our styrofoam fellowship coffee cups are not biodegradable, and that driving to our worship services we pump a lot of junk into the air. In a paraphrase of Psalm 19 I would say: "The heavens declare the glory of God and the earth proclaims the opposite of humankind."

Monsieur and Meech are in the free-fall of ever lower popularity. Monsieur's approval rate among the country's population has hit a record low and Meech isn't faring much better. Premier Clyde Wells is like one calling in the wilderness with no audience. His latest proposal is for a national convention to which everybody and his second cousin would be invited.

The U.S. *Washington Post* is speaking already about "the inevitability of the breakup of Canada." MP John Nunziata, after already declaring Chretien to be the winner, thought it time to revert back to the old rat-pack vocabulary: at the travelling Liberal leadership show in Halifax he called Quebec separatist racists and bigots. Monsier's Quebec lieutenant, Lucien Bouchard rose in the House of Commons to an emotional and spirited defense of Rene Levesque whom he called "un plus grand democrate." A non sequitur if there ever was one. But then again, the House is not strange to sins against logic.

The government announced that Canada Post will be sold. The crown corporation had a profit of \$96-million last year so there will certainly be takers on the market. Eventual buyers will have to cope, though, with a degree of labour unrest that will make the Soviet/Lithuania conflict seem peaceful by comparison. It must be said, however, that the efficiency of Canada Post is greatly improved. Sometimes things go awry as in any organization: recently a letter sent from Edmonton to Red Deer was returned to sender from Saudi Arabia via the southern U.S. state of Georgia. Ah well, to err is human, isn't it? Anyway, that's what the minister said who announced his text and then proceeded to preach a sermon on a different Bible passage. "Right text, wrong sermon," he said.

There is an interesting economic-political phenomenon that so far has escaped observers, but which this column now poses as a new principle: "There is a direct ratio between the falling popularity of Monsieur and the

rising rate of interest." All we have to do to lower the cost of borrowing money is to increase our love for Monsieur.

Under the title "Won't it get you discombubilated?" we report that Paul Martin organizers rented two buses to get party members to the Etobicoke meeting which would choose convention delegates, but the thankless low-life liberals chose Chretien supporters.

George Gamester reports the broad spectrum of humanity's follies in the *Toronto Star*. In the April 23 paper he recorded a series of calls received by the Poison Control Centre at the Hospital for Sick Children. It went as follows: "My 3 year old just swallowed two live goldfish." The caller was assured that the child would survive. A few moments later the same caller: "Hello, you know those goldfish my son swallowed? Well, he just threw up and one of them is still alive." The caller was advised to put the fish back into the bowl. Next call: "Me again, remember I called about the golfish two hours ago? Well, the fish died — and my son ate him again." *L'histoire se repete, eh?*

Lithuania is offered on the altar of *glasnost*. Moscow has imposed very severe economic sanctions which are causing hardship in the country, but neither the U.S. nor Canada want to upset the Perestroika President by extending help to the

beleaguered Baltic country. Lithuanians will receive, however, moral support — which really doesn't fire up the furnace a whole lot, does it?

The Pope was in Prague where the people gave the pontiff a tumultuous welcome. The Pope was so moved by the warm reception that he forgot to mention his crusade against birth control. Worldwide, the old rule still applies: the rich get richer and the poor get more children. Between now and the year 2000 the Third World population will grow by 900 million to a total of 5 billion people, which is a 22.1 per cent growth rate. The demands of international lenders, especially, have drastically cut the already slim health and welfare programs of developing countries.

Nicaragua has a *presidente*. Power is again in the hands of the small upper class of that country. The task now is to disarm both the Sandanistas and the Contras, neither of whom are willing to be the first ones to lay down their bazookas and other assorted deadly toys.

Li Peng, China's prime minister was in Moscow for the second time in a year to consult with Comrade Gorbachev. The goal of these China-Soviet summits is to ease the tensions between the two countries. They both have sufficient internal political problems to want to eliminate as much as possible their external political difficulties.

LANG'S RESORT

Cottages and campgrounds

RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.

Before you book your '90 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:

Lang's Resort
R.R.#3, Box C, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

Free of charge — Confidential
Public presentation — Home visits

Please write: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: (416) 598-2181



Pressreview



Carl D. Tuyl

Benjamin Franklin, whom we always remembered as the kite-launcher in a thunderstorm, also bequeathed both Philadelphia and Boston the sum of 2,000 pounds sterling. The money could not be drawn on for 100 years and the rest could not distributed for 200 years. Today what remains of Benjamin's bequest is worth \$6.5-million. Martin Luther should have done that for the church. But then again, Martin wasn't much good at handling even the family's budget. He left the responsibility to his wife, and as a child of the Reformation, I have always followed his example.

"moderate activity." He failed to supply me with a precise enumeration of which activities are "moderate" and which are not. I have decided to preach a pair of moderate sermons, make a few moderate calls and live a moderate lifestyle for a few weeks. My family and friends have definitions of "moderate" which differ greatly from my own. The only biblical guidance I could find was in the King James translation (blessed be its memory) where the Apostle Paul writes to the Philippians: "Let your moderation be known to all men." I doubt whether Paul had the re-entry of hospitalized pastors in mind.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

The doctor gave me permission to resume

— Thank You Evening —

In recognition of 37 years of dedicated service for the cause of Christian education, friends and relatives are cordially invited to attend a thank you evening in honour of the retirement of

Mr. Ray Vanderploeg

Date: June 1, 1990
Time: Open house 6:30; Program 8:00; Refreshments following
Place: John Knox Christian School, 800 Juliana Dr.
Woodstock, Ont.

AMSTERDAM '90

SELECT AND BOOK YOUR SPRING TRIP NOW!

VIA MARTINAIR

April 3	\$499	\$449	\$429
April 10, 17, 24	\$529	\$459	\$449
May 1, 8	\$549	\$479	\$449
May 15, 22, 25, 29 June 1, 5, 8, 12	\$569	\$499	\$449

• SOME DATES MAY BE SOLD OUT
• Via Martinair Widebody comfort and service
"Dutch Touch"

KLM SPRING SPECIAL \$498

• Depart any Mon./Tues., April 9 - May 8
• Other restrictions apply
• Free car deal applies

OBERAMMERGAU TOUR GROUPS

We can confirm you on 2 of our groups, via Amsterdam on KLM, with OAD Reizen.

1. June 8-23 with Dr. Kooistra	\$2489
2. Sept. 12-26 with Jack Brouwer	\$2479

A trip of a lifetime; we recommend it!



VALENTINE TRAVEL
Toronto: 429-2222
Long distance: 1-800-268-6144 in Ontario

Oakville (416) 827-3342	London (519) 672-3161
St. Catharines (416) 935-9103	1-800-265-1141
(Henny Vuyk) (416) 934-0666	(Toll free for 519 area)

Editorial

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:

(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor:

Bert Witvoet

General Manager:

Stan de Jong

Associate Editor:

Marian Van Til

Assistant Editor:

Robert Vander Vennen

Regular Contributors:

Paul De Groot, Stan de Jong, Anne Hutten,
Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:

Amy Van Dokkumburg

Advertising:

Suzanna Brasz

Circulation & Mailing:

Grace Bowman

Layout & Design:

Cecilia van Wylick

Typesetting:

Kim Yungblut

Proofreading:

Willy Suk-Kleer

Editorial Advisory Board:

Robert Bernhardt, Sam Da Silva, Peter De Bruyne,
Robert DeMoor, Margaret Griffioen-Drenth,
Anne Hutten, Judy Knoops, Nicholas B. Knoppers,
Jacob Kuntz, Heather Looy, William Van Huizen.

Canada mail:

Second class mail registration #0451. Postage paid at
St. Catharines, Ontario. Postmaster: Send address
changes to *Calvinist Contact*, 261 Martindale Rd.,
Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:

Calvinist Contact (USPS 518-090).

Publication dates: *Calvinist Contact* is published weekly on Fridays
except for July 6, Aug. 3, 10, Sept. 21 and Dec. 28.
by Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4, St. Catharines, ON
L2W 1A1. Second class postage paid at Lewiston,
NY 14092. Send address changes to *Calvinist Contact*,
Box 110, Lewiston, NY 14092.

Advertising:

Display advertising deadline is Wednesday at 8:30 a.m.
of the preceding week. Classified advertising deadline
is Thursday at 8:30 a.m. for the next week's issue.
See classified pages.

The publication of comments, opinions or advertising
does not imply agreement or endorsement by either
Calvinist Contact or Calvinist Contact Publishing
Limited.

Printed in Canada.

Subscriptions	Canada	United States
Six months	\$18.50	\$17.00
One year	\$32.50	\$28.00
Two years	\$60.00	\$51.00
Three years	\$90.00	\$76.50
Overseas: \$120.00 airmail		\$65.00 surface mail

261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel.: (416) 682-8311 or FAX: (416) 682-8313

Notes from South Africa (1)

Changing the system from within

Pretoria, April 25, 1990.

As indicated in my previous editorial of April 20, four men of the Reformed community in Canada, Wybe Bylsma, Reinder Klein, Ren Siebenga and myself, would be paying a visit to South Africa to experience first-hand how people there think, talk and live at this important juncture in their history. In the meantime, the "there" has become "here," and I find myself sitting at a desk in a hotel in Pretoria, in a room that overlooks a major intersection in the city. Pretoria is a fairly quiet city at night, but cars are beginning to make themselves heard below me as a new day breaks in the east.

We have been told that early in the visit, things may make a lot of sense as we gain our first impressions but that later on we will be totally confused as more and more conflicting ideas and feelings pile themselves on top of each other. As Joas Mogale, Secretary General of the Foundation for African Business and Consumer Services (FABCOS), said to us last night, "When you're totally confused, then you are beginning to understand South Africa, because we, too, are totally confused."

This puts me somewhat in a quandary. I may as well write my first editorial now while things still make sense, but with the realization that I have not yet begun to understand South Africa. To escape the dilemma somewhat, I will not pontificate but rather record some of my early impressions. Let me tell you then about a remarkable man we met last night. He is Josiah Knox Matjila, who also works for FABCOS, but as a marketing and public affairs consultant.

The miracle of the '80s

FABCOS is an umbrella group for several black business associations. It seeks to improve the economic status of blacks first of all in South Africa, but also on the rest of the continent. It does not seek political status, though its members individually are engaged in lending support to various political expressions.

One of the groups belonging to FABCOS is Taxsam, a black taxi organization that has been called "the miracle of the '80s." It boasts about 50,000 members, all black owners of taxis and minibuses in southern Africa, and it has about R200 million deposited in banks. According to Matjila, Taxsam owns 30 per cent of the shares in South African Airways. "Our organization is the biggest, most successful transport system in the country," he says. "White or black. Our taxis offer the most efficient, fast and comfortable service in southern Africa."

Why this emphasis on "black" business organizations? Will this not lead to racism in reverse? Not according to Matjila. Blacks have a lot of catching up to do, he says.

"The playing field is not level." Blacks have suffered severely under the apartheid system through inferior education and a serious lack of business opportunities. The Group Areas Act prevents blacks from doing business in "white" areas where all the money and business are.

Serious disparities in education

Talk with Matjila about education and he'll give you an earful. He was a teacher and headmaster in black schools for several years. There was (and is) a tremendous disparity between white schools and black schools, he says. Bantu education, foisted on the blacks from above by a paternalistic government and ministry of education, channelled students into very narrow and rigid streams that missed the main occupations in a commercial and technological society. Almost 80 per cent of blacks who came for an interview for technical occupations did not qualify. Most lacked mathematics; those who had studied mathematics needed to be upgraded.

As a headmaster of a school with more than 1,000 students, Matjila earned only a fifth of what headmasters in white schools were making. When his three children reached the university level in their education, he could not afford to send them. Add to all this the frustration he

experienced as a headmaster who liked order and discipline with a student population that seemed more interested in rioting than in learning about mathematics, science and the humanities, and it's not difficult to understand that Matjila left the field of education to get into first industry and then business. He did this not only so that he could pay for his children's university education, but he realized that blacks would never attain a level playing field until they could enter the centres of economic power.

(I should mention that in the '70s he was headmaster of a school in Sharpeville, a township known for the massacre of hundreds of students in the 1960s, and for years of student unrest. I should also mention that Matjila used his popularity in sports — he was the chairperson of the National Professional Soccer League of South Africa from 1970 to 1971 — to raise funds for black schools.)

Justice, but not at any cost

And so Matjila moved from store manager to personnel training officer to marketing and sales officer for Taxsam. He was mayor of Lekoa from 1978 till 1982. Others sought to destroy the system that so cruelly excluded them from full-fledged membership in the South African community; Matjila infiltrated the system to change it. He finds both positions acceptable because what once was, has to disappear one way or another. Even today 99 per cent of those in administrative positions in the government department of black education are white, he says. "Go to a post office," he adds; "see if you will find one black serving you behind the counter."

But Matjila is not bitter. And he dislikes radicalism. "I hate racism," he says. "South Africa belongs to all of us." Matjila is looking for a system founded on justice.

When I said to him, "It seems as if radicals want to obtain justice at any cost, through any means, but you seem to be willing not to achieve justice if it means doing wrong to obtain it," he agreed.

He made reference to the disciples of Christ who were worried about the whereabouts of his corpse after the resurrection. Christ appeared before them and said, "Peace be with you. Don't be troubled. If you have problems, they should not detract you from doing things right. You should not behave like a frustrated person. Be yourself. I told you about these things."

Yet Matjila shows some inconsistency in this when he says that he accepts both the position that seeks to change the system and the one that seeks to destroy it. But then, as he said, everyone here is confused because these are confusing times and situations. Because of the racism of apartheid, blacks have to resort to methods that seem racist too.

Keep private enterprise alive

Matjila has hope for the future, though. Things are changing very rapidly today. The government has implemented and has promised to implement sweeping changes in the system of black education, for example. Matjila is pleading for selective sanctions, sanctions that do not hurt black businesses, and for the redirection of investment into black businesses.

Last night I looked out my hotel window and saw four black youths hawking flowers at the intersection below. I guess they were showing the kind of entrepreneurial spirit of which Matjila approves. It needs no explanation to say that he opposes the nationalization of certain industries as proposed by Nelson Mandela and the African National Congress. But when he speaks of Nelson Mandela, he shows much respect for the man's ability and integrity. "When Mandela says that whites need not fear a new South Africa, he means it," says Matjila. Matjila means it himself too.

Well, so far, things are making some sense here

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Mid-life crises

Nostalgia appears to be surfacing more than occasionally as we gather around the coffee or lunch tables lately. Frequently the conversation turns to the topic of parents, childhood, the first Christian schools, the early Christian Reformed churches. The nostalgia that is expressed is not necessarily a "homesickness as a disease" defined in my Oxford Dictionary. It is more akin to an unravelling of the past to trace therein the roots of the present. And in our understanding of the present we build our plans for the future.

For those of us who immigrated with our parents in the late '40s and '50s there is now a sharing of experience with our parents that was not there before. We were always given a variety of reasons for immigration: a future for the children, a fear of communism, the need for one's own piece of property, the space in which to expand and grow, the wish to build, to have, to make.

One reason that was never given but was probably the most valid one was: mid-life crisis. For many of our parents the age of looking *back* to what had been with a looking *ahead* to whatever time was left, came at about the same time as their immigration. And for those of us who were children at that time, that same looking back/counting ahead is here now.

Dramatic solution

Our parents resolved their crises with a total break: a new life, new language, new country. Theirs was a rather dramatic break with what had been, to build for the time still left. Looking back at the impact and rootlessness it generated in many, it is a dramatic resolution most of us would not wish to emulate as we deal with our own mid-life crises.

So how shall we resolve them? What models do we have that we could imitate? With increasing health-consciousness, many of us who are in our 40s can expect to live another 40 years. Those next 40 years are, however, devoid of hopes for childbearing and childrearing, career establishment or any of the other goals we may have had when we were 20. And when we see and hear our youth speak and live for their present in ignorance of a past, we realize that hoping to establish a perpetuity in this life that will render our name as never-to-be-forgotten is a vain and shallow hope. So what shall give the future years a significance?

As I look around I see some friends becoming very depressed; others are enrolling in university or college courses to complete or obtain degrees; some are seeking early retirement; a number are becoming completely involved in caring for their grandchildren; the rest are continuing to work as usual, but with less enthusiasm. The energies that were previously directed towards children, career and community involvements have become translated into freefloating anxieties and frustrations about self and what might/should have been.

Each day significant

I would like to propose that what should be done in these situations is to recognize that we are experiencing a mid-life evaluation; the time left for living is less than what we have seen go by so quickly in our past. And then we need to focus on one day at a time, one month ahead, another year to live. Putting off until tomorrow is no longer good enough. If change is to occur, it should occur now. The habits we were going to change "sometime" can be changed now. The hobbies we had always thought would be "fun someday" can be begun today. The trip we had wanted to take when we retired can be taken now. Maybe what we need is a reawakening of our previous childish impatience and sense of urgency in the here-and-now.

Christ's apostles lived and worked with an urgency and daily significance that disallowed them from experiencing a mid-life crisis or identity conflict. Maybe we should look to them as our models. "The end of all things is near. Therefore be clear-minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers a multitude of sin" (1 Peter 4:7,8). If we can learn to express that love and gratitude for each other, for our daily tasks and our time remaining, we will have left our children a mid-life legacy in which significance is found in being his faithful servants.

Alyce Horzelenberg Oosterhuis is asst. professor of educational psychology at The King's College in Edmonton.

Letters

Says C.C. avoids polarization but hits close to home

My wife wrote a cheque ... in order to keep C.C. coming for the next three years. She told me at the same time that I should have sent it three months ago; she's probably right, as is the case quite often.

C.C. has greatly improved under the present editorship. You succeed very well in avoiding polarization which has a demoralizing effect. In dialogue we can be of encouragement and inspiration to each other.

I remember the Dec. 22 issue [in which Bert Witvoet and Mary

Vandervennen responded editorially to the Montreal Massacre]. You came a little too close for comfort to some of us (like Ed Vanderkloet) [letter, C.C. Jan. 19], although it's a comfort for us to know that he is innocent! The "mighty ones" among us debated those of lesser importance among us while Mary Vandervennen wrote the most profound and prophetic words in that whole issue. Be encouraged and we wish you God's blessings.

**Evert and Sien Wassink
Forest, Ont.**

What about adoption?

Re: "Should we celebrate when a single woman has a baby?" by Jane Ouwehand (C.C. March 23).

In her article Jane Ouwehand states that the woman who finds herself with an unwanted pregnancy "has to choose between aborting her baby and keeping the baby while braving the disapproval of her community" and in this case she will probably abort.

What about a third alternative: giving the child up for adoption. I agree that as pro-life churches we must support the pregnant woman, give her the aid she needs, respect her and help her if she chooses to raise her own child. However we must also present the choice of giving the child to a Christian couple who

cannot have children of their own. There are many of us eager to adopt. Adoption is a very selfless act of love on the part of the birth mother, and one that brings great joy to the adoptive parents.

In a pro-choice society we still have two choices; keep the child and be a single parent or give the child both a father and mother. Both of these decisions must be embraced by us as Christians and the birth mother must be given respect and be supported wholeheartedly in whatever decision she makes.

**Janet deWinter
Newmarket, Ont.**

Fledgling Christian church in Nepal being persecuted, missionary says

Recent events have brought the minuscule Himalayan kingdom of Nepal under the spotlight of international media attention. The secular press has carried news of the move towards democracy, but there is another aspect of the story which your readers would be interested to read, I believe.

Since its beginnings in the mid-'50s, the fledgling Christian church in Nepal has always had a precarious existence in the world's only Hindu kingdom. The constitution of Nepal stipulates that it is illegal to change one's religion, or to cause another to do so. Consequently, many Christians have spent up to six years in prison, sentenced for their

profession of faith in Jesus Christ. Recently, pressure against the church has intensified, with widespread threats and arrests. One whole congregation was arrested and informed that they must recant their faith or face torture and imprisonment.

I believe it is important that North American Christians become aware of the situation so that they may pray with understanding and discernment that the changes in Nepal may result in greater peace and freedom for brothers and sisters in Christ.

**Del Haug
Outlook, Sask.**

Uniforms affect behaviour

I was interested in the letter about uniforms in the Jan. 19 paper.

I went to boarding school and we wore uniforms. In the long run we saved money. When the last child does not need it you can sell it. My mother was a teacher and when it was dress-up day,

the attitudes of the children were a lot better. My neighbours send their boys to a Christian school and they have nice uniforms.

**Betty Voskamp
Waterdown, Ont.**

Note to readers:

We cannot run anonymous letters. If you submit a letter on a sensitive issue that may have repercussions for you, we will gladly consider withholding your name, and will treat your letter with confidentiality. But we need to know who you are.

Editor

**Cinema Summaries
returns next week.**

parsonage

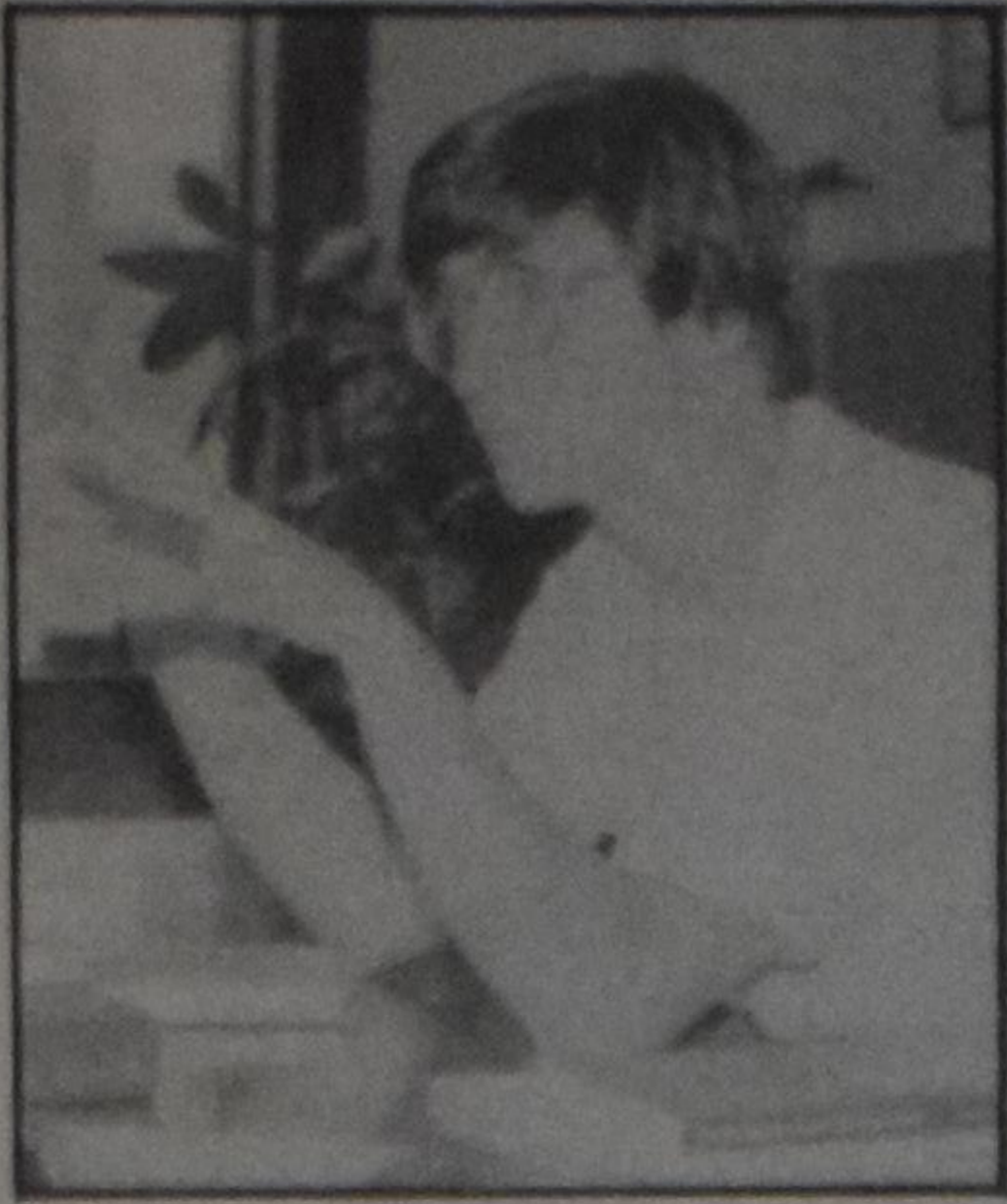


par·son·age (pär's'n ij)
n. [ME. *personage* < OFr. < ML. (Ec)
personagium, THE DWELLING
PROVIDED BY THE CHURCH
WHERE THE PARSON AGES

I KNOW IT'S YOUR SUPPER TIME
BUT I DON'T CARE. IF I DON'T
START GETTING SOME SUPPORT
FROM THE CHOR - I'LL QUIT!
MADÉE GETS PLENTY OF HELP
WITH THE BULLETIN...



Gender roles



Dr. Mary Stewart Van Leeuwen, head of the Calvin Center scholars studying gender relations.

... continued from page 1. dominant men have had to wear extremely constricting clothing in order to maintain their social position. Sterk showed numerous examples of fashions which literally "kept women in their place" by restricting movement and unnaturally distorting their bodies. Corsets in the 19th century, for example, were so tight and inhibiting that they routinely caused prolapsed uteruses. (Lower class and peasant women, who were no threat to society's dominant or "hegemonic" males, could wear much more functional garb; nor was there any such confinement for men, Sterk noted.)

Fashion ideals, while not so extreme, still confine women, Sterk declared. "For women there is much less variation in acceptable body type," she said. "There's an emphasis on exercise for both men and women; but for women it's not just to feel healthy, it's more for seduction." One need only look at the way the aerobics craze has developed and made special [skin-tight] aerobics wear "necessary." On the beach, too, "you're expected to have a perfect body if you're a woman, or you're being immodest," said Sterk.

In speaking about how sports seems to be a requirement for boys in developing an acceptable form of masculinity, Knoppers wondered, "Do Christian men experience dissonance between the masculine sports code and the Christian message of the Bible?"

Women too relational, men too dominant

Mary Stewart Van Leeuwen's lecture traced the consequences of the private/public dichotomy which has until recently gone unchallenged in assuming that the male world should be the public one of commerce, politics and the academy and the female world should be the private one of domestic and sexual life.

After critiquing the various negative reactions to that dichotomy by radical, socialist and psychoanalytic feminists

Stewart Van Leeuwen offered her own critique, similar to that of various evangelical Christian feminists.

To understand the male-public/female-private dichotomy, said Stewart Van Leeuwen, one needs to rethink the doctrines of creation and sin. "The [evangelical] feminist theologians agree that created human nature — both male and female — includes a paradoxical mix of freedom and dependence, of the need for individual achievement on the one hand and social belonging on the other," she said. But she contends that sin distorts these functions in ways that are different for men and women.

"Men's greater temptation is towards misuse of freedom, resulting in selfishness, pride and the illusion of self-sufficiency. Women, by contrast, are more prone to distort their relational side, which results in a dependence on others for self-identity and a passivity with regard to the development of self and vocation." While Stewart Van Leeuwen admits that this premise is not "etched in stone," she feels its truth can in part be judged by the fact that, when they hear it, "so many women say, 'That fits with my experience.'"

Need mutuality, not 'self-sacrifice'

To counteract both distortions, Stewart Van Leeuwen called for "mutuality in all spheres of life"; that would result in "a reintegration of private and public life." *Agapic* love must be redefined as mutuality rather than self-sacrifice.

Our current view of self-sacrifice is that it is "the paramount Christian virtue," noted Stewart Van Leeuwen. But it often occurs in unhealthy form. She cited evidence to show that such "self-sacrifice," in reality has applied almost exclusively to women and has been used "even by pastors to excuse violent or sexually abusive behaviour towards women."

Stewart Van Leeuwen also contemplated why Kuyperian Calvinists have virtually ignored the feminist critique of the public/private dichotomy "in the face of the avalanche of feminist scholarship on this issue." She noted various theological and philosophical reasons why that oversight is an odd one. In a later lecture, David Schurrman, a professor of religion at St. Olaf College, Northfield, Minn., further examined Calvinist and feminist worldviews, noting points at which they "collide or correlate."

In a final talk, historian Margaret Koch from Bethel

College (also in Minnesota) traced the history of Western feminism. She pointed out how black and Third World feminists have different sets of problems, though Western feminists went through a period when they assumed that their problems were those of women around the world.

Western feminists eventually realized that, though gender relations are in some way distorted the world over [one can't escape sin], the particular distortions they experienced were not necessarily universal — and Third World women's problems were often due to a combination of gender, race and class factors.

The answer for Western feminists, however, "is not just [acknowledging] a happy diversity. Something is drastically wrong in gender relations but neither the comfort of a quick fix nor a private women's world" are the solution, feminists are realizing. Some are concluding that they "must find equality that rests on differences [between the sexes]."

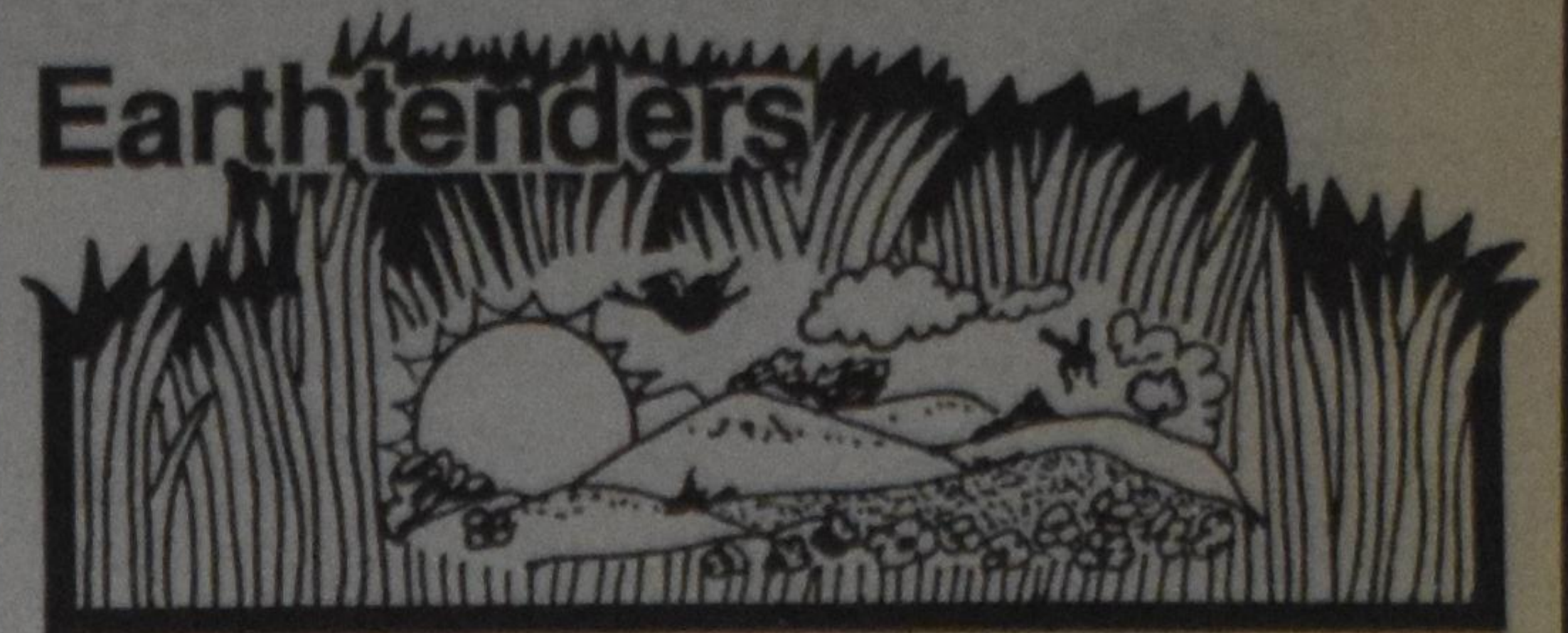
Equal but not the same

The irony is that, though most mainstream feminists have no use for Christianity, in the history of women's rights movements the only ones to recognize that being equal does not mean being the same were the 19th century evangelical reformers, epitomized by Hannah Moore, Koch noted. Moore "deplored the plight of women who were left with nothing, but what were dismissed as women's concerns she showed were human concerns," explained Koch.

Conference attendees who were polled all agreed that their time had been well-spent. "I feel affirmed as a woman," said one. Yet the public/private dichotomy Mary Stewart Van Leeuwen outlined is alive and well: "At home [in her Toronto-area church and school community] I don't say much, because though I see the problems and I agree with a lot of the Christian feminist's views, it separates you from people [who don't see the same problems] and I don't like that," she concluded.

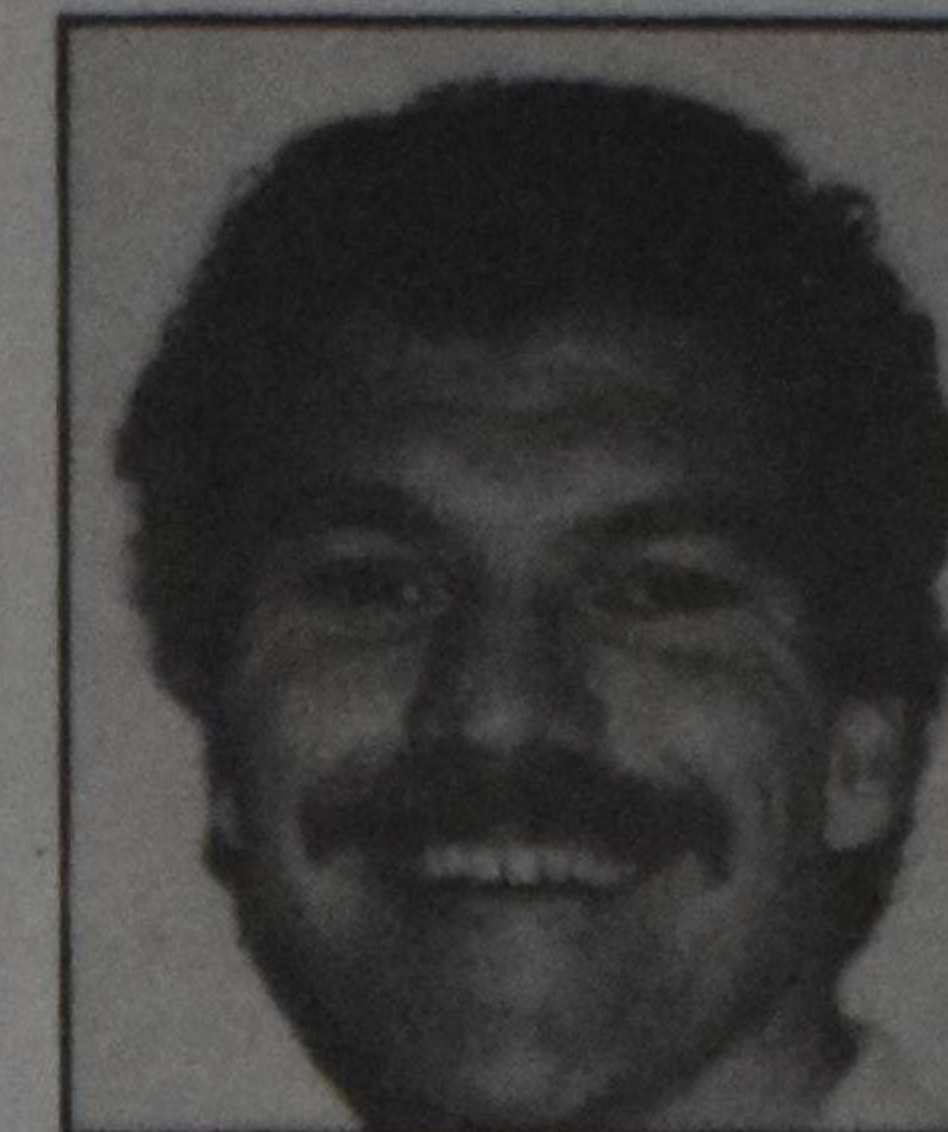
It is the hope of the Calvin Center scholars that such problems can be overcome as the Reformed community begins to earnestly wrestle with exactly how its members are relating to each other as men and women, to each of whom God has given unique talents and tasks in his world.

**See page 19
for Calendar of Events**



*Our place and task
in the environment*

Are we in for a hot time ...?



Harry Spaling

The Ontario winter was a strange one, as was the winter in some other parts of Canada. In Ontario, the early cold of November and December changed to mild temperatures in January and February. By mid-March, winter petered out with a mini-heat wave bringing out the bicycles, barbecues and baseballs.

Looking back even further, weather records show that the four warmest years of the century occurred in the 1980s. Are these weather-related events signs of climatic change associated with the "greenhouse effect"?

Scientists claim that the earth's atmosphere is likely to heat up because of increasing concentrations of gases such as carbon dioxide, the by-product of burning hydrocarbon fuels: oil, natural gas and coal. Increased carbon dioxide is expected to trap more of the sun's heat energy near the earth's surface.

By comparing current levels of carbon dioxide in the atmosphere with those of "old" air bubbles trapped in polar ice, scientists believe that today's levels are nearly 20 per cent higher than they were in the pre-industrial era. But this is where scientific certainty ends.

Computer projections

To estimate the effect of increased carbon dioxide on climate, scientists use computer models to simulate the earth's atmospheric circulation. Scientists commonly instruct the computer to estimate future changes in temperature and rainfall using a doubling of today's carbon dioxide levels. Under this condition, the models project an increase in the average global temperature of 1.5°C to 4.5°C. (The increase varies depending on the type of model used.) The greatest change is expected to occur away from the equator toward the polar regions. Changes in rainfall are more difficult to generalize and vary by region, depending on local landforms such as mountains and water bodies.

Given the computer's projections of changes in temperature and rainfall, scientists estimate the impact of these changes on society. There is likely to be an increase in the frequency of extreme weather events, that is, more droughts, heat waves, and tornados per decade. Low coastal countries (Holland, Bangladesh) can expect flooding resulting from greater melting of the polar ice-caps. Ski resorts will probably experience less snow and a shorter season.

Not all impacts are expected to be negative. Agricultural crops may profit from increased carbon dioxide and northern areas may benefit from longer growing seasons.

Don't be complacent

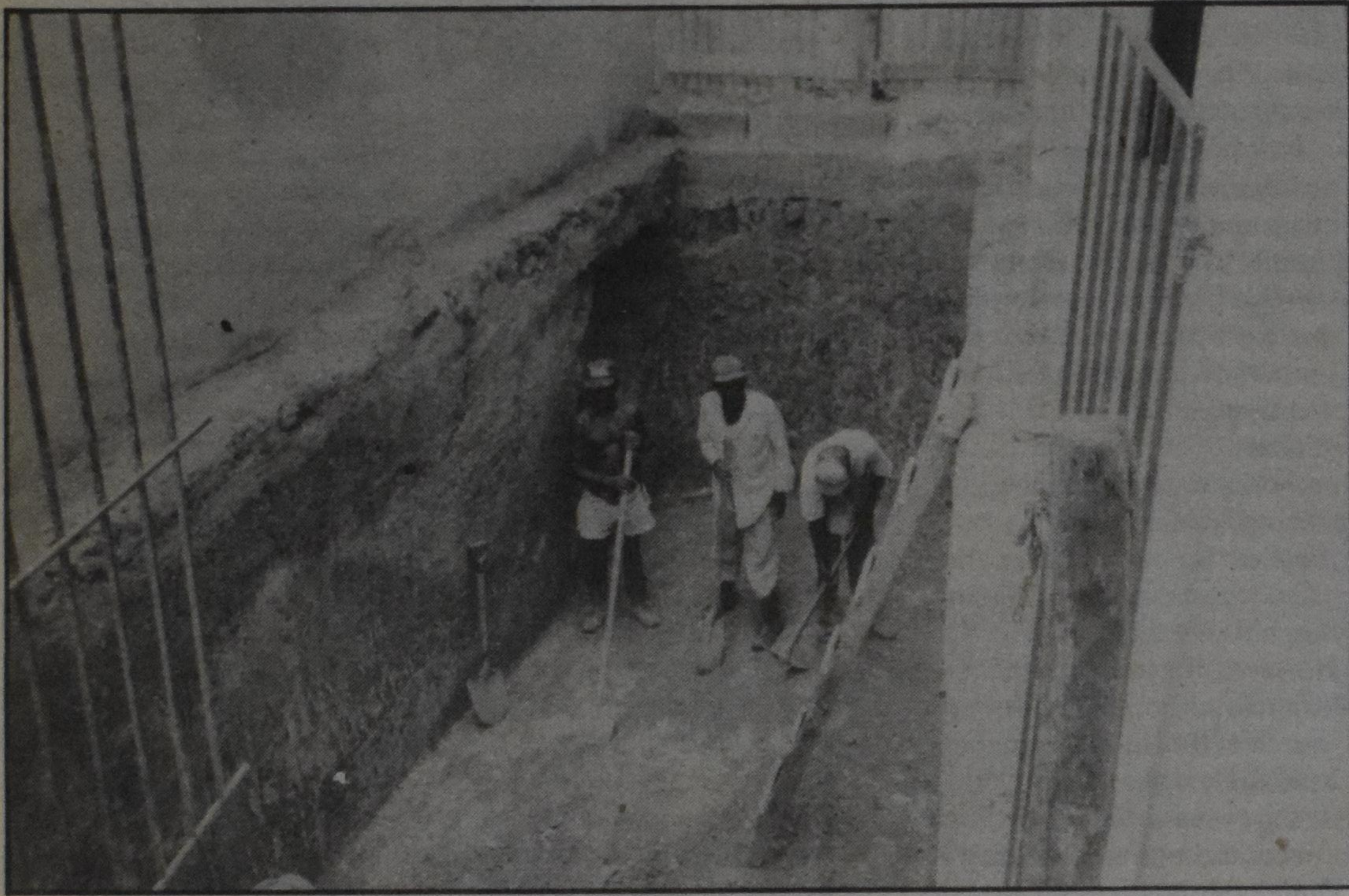
On the basis of these estimated impacts, many countries, including Canada, are responding to limit global carbon dioxide emissions. Some 80 countries are expected to sign a convention to protect the atmosphere at a world climate conference in Brazil in 1992.

All this leads to two lessons. First, facts need to be separated from non-facts. The increase in carbon dioxide levels is a verifiable fact. An increase in average global temperature is a computer-simulated projection, not a fact. The estimated impacts on society are just that: estimates. Second, scientists need to acknowledge uncertainty in their information, and decision-makers need to accept scientific uncertainty.

Science is better at analysing history than it is at predicting the future. Even so, we should heed the claims of scientists and use scientific information to evaluate the consequences of our present actions on tomorrow.

Harry H. Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

The Dominican Republic — a land of contrasts but mostly poverty



Photos: Ted Hutten

Three local labourers dug the hole for the cistern before the work crew arrived. (below right): Dominican children and adults all begged to have their picture taken. "Americano! photo, photo!"

Ted Hutten

In February I went to the Dominican Republic with two other members of the Kentville (N.S.) Christian Reformed Church as a work crew to help on a mission project. Specifically, we built a water cistern to supply the church and mission house in Subana Grande de Boya, 60 miles inland from Santo Domingo, the capital city. We were among many such crews: while there, we met at least 20 other volunteers who were engaged in building churches or schools.

According to Neal Hegeman, the Christian Reformed missionary there, the Dominican has a handful of families who control the banks and industries. Rooted in the Spanish colonial structure, they are visible in entertainment, newspapers, exclusive social clubs and the shops in Santo Domingo which cater to tourists. Drug wealth is also evident; we saw one mansion that belongs to a reputed drug dealer, with a Mercedes, Porsche and BMW in the driveway. Profit is also made from money changing, smuggling, prostitution and traffic in illegal immigrants. At the legal level, baseball players and boxers, singers and writers, earn high incomes. The Dominican truly has a complex culture, but we saw mostly the poor people.

It's the poverty of the Dominican that left the most lasting impression on me. Especially poor are the Haitians who are brought in to cut sugar-cane at 12 pesos a day — about \$1.20 Cdn. The Dominicans are happy people; the Haitians, I don't know. In church they seemed very happy, but they have nothing. I don't know how they can be happy; they hardly have clothes on their back. They have a terribly high infant mortality. You see kids walking around

with yellow hair from malnutrition; kids eight or nine years old with grey hair, dying. AIDS is common and so is syphilis.

Even the animals are thin. The Brahman cattle don't look too bad, although their ribs show, but they have to work to get some good grazing. The horses and donkeys are very skinny. No horseshoes on any of them. We saw one stunted donkey that was only about three feet high, from malnutrition, I expect.

Slow and frustrating

We were building a cistern because the town water only runs for two hours a day and quite often not at all. When we were there it didn't run for three days. This cistern will hold 9,000 gallons and allow a reserve. The hole had already been dug when we got there by some of the native people hired by Neal. He pays them 40 pesos a day instead of the usual 25, to set an example. So this hole was eight feet deep, 24 feet long and averaged eight feet wide.

We put 18 yards of cement in that pit, and every bit of it had to be lowered by bucket on a rope and carried to the far end of the pit. You get so frustrated, working all morning and getting only a few feet done. After two weeks you see you've done something that should have taken one day (by North American standards).

Going back to the cistern on Monday morning we discovered that Sunday's heavy rains had caused the pit's earthen walls to cave in at three different spots, so we spent a day filling those up with rocks and clay. We built forms for the cement but before we could pour any, the local men had to mix the cement in the middle of the street; we carried it in buckets. There's a cement block factory in Sabana but the blocks are of such poor quality

they are apt to crumble when you lift them. We worked from 7 a.m. till 7 p.m. with a two hour siesta at noon. It was around 80F, pretty hot for such heavy work, but we're farmers and used to it.

Home with only the clothes on his back

Pedro was the local contractor with whom we worked. He's divorced but still lives with his wife and their six kids. I guess they can't afford two homes. He oversaw all the work we did, and the local labour. He works long days and understands construction.

I gave my sneakers to a guy named Gogi, a young guy about 20. He goes to church especially when there are "Americanos," because he wants someone to sponsor him to go to Canada. He wanted to play basketball so I gave him my sneakers.

Even then, when we stopped at the local garage to get a tire fixed, the guy who was pumping gas asked if he could have the (second pair of) sneakers I was wearing. He only spoke Spanish but he pointed at me and at the sky. "You are going home" was the message. Then he pointed at my sneakers and at himself. But that was the only pair I had left to wear, so I didn't give them away. I came home with only the clothes on my back, though.

The people in Sabana were really friendly but in the capital they were pushy. In Santo Domingo we had to be careful because young guys with push carts tried to haul our luggage and they're in it for the American dollar. There's a statue of Christopher Columbus overlooking the water. He has his hand to his mouth as though shouting, and the local joke is that he's asking, "So what's the dollar worth today?"

The weather is strange; you can't trust it at all. You'll see a clear blue sky, then a big cloud scooting across it, a sudden tropical downpour and five minutes later the sky is blue again. It'll rain like crazy, when it rains. It just goes whoosh! and then stops. I'll bet it rained half an inch of water in five minutes.

No rights, no room

Neal Hegeman drove us around one day and we saw more of the countryside than just Sabana. We visited the batais where Haitians live while cutting cane. The government brings them in but officially doesn't acknowledge them as residents of the Dominican, so these million people have no rights, no medical care and limited education. It's more like slave labour. Some of the poorest families live in huts made of banana leaves. Others scrounge old wood and tin to build their shacks.

What I remember mostly is taking the bus back. We waved the bus down when we saw it coming. The front window was all cracked up and the body rusted out. There were some seats, but it was packed full. There was no door and one guy was hanging out the opening. There was absolutely no room but we pushed our way in. I was carrying a flat of eggs and was going to drop them, so a lady took them and held them on her lap.

I thought I was sitting on a cushion but it was a little girl about 10, so she poked me in the back. You couldn't tell, it was that packed. Jake had one foot in the doorway and was braced against the side. That maniac bus driver would pass cars at full throttle on the inside of a curve, going up a blind hill. Everybody on the bus was just sitting and laughing, thinking nothing of it. The road had potholes a foot deep too.

I guess the country is too poor even for animals. The domestic fowl and pigs have to fend for themselves. They scratch and root wherever they can find something, and they roam all through the village, even running into buildings. People just shoo them back out. One Sunday in church I looked around and there was a

dog asleep behind me.

An eye-opener

You know what I missed the most in the Dominican? Cold weather and food I was used to, like potatoes and green beans. I really missed homemade soup. I got so sick of rice with bean sauce. But that's what people there eat all the time, and not nearly enough of it at that.

The really shocking thing about the country is the contrasts. Around Santo Domingo, coastal roads are flawlessly paved and bordered with palm trees. Inland, the road from Sabana over the mountains is just a track pushed through years ago by a dozer, with no upkeep done since. During the wet season villagers have to take a longer path across the flatlands to get anywhere.



I'm glad we went. It sure is an eye-opener to see how the poor half of the world lives compared to how we earn money and spend it. Neal has made up a list of mission opportunities in the Dominican, and there are lots. People can work through Christian Reformed World Missions, the Christian Reformed World Relief Committee, the Luke Society, World Home Bible League, World Wide Christian schools or other Christian organizations. There's lots of work to be done.

Ted Hutten is a 23-year-old farmer from Nova Scotia's Annapolis Valley. This article was written with the help of his mother, journalist and C.C. contributor Anne Hutten, from a diary he kept while in the Dominican Republic, and from his first reports on arriving back. A few facts are lifted from a newsletter published by Neal Hegeman.

Come Celebrate With Us!

Westmount CRC of Strathroy, Ont., hopes to celebrate its 25th anniversary on **Saturday, May 12 and Sunday, May 13, 1990**. We would like to invite all former members and friends to a banquet on Saturday to be held at the **Strathroy Arena** starting at 6 p.m. (sharp). Tickets are available at \$5 per person or \$15 for families with 4 or more. To reserve your tickets or if you require lodging, please call **Martin and Tony Speelman at (519) 245-0692** (between 6 and 7 p.m.).

Our special worship service will be held on Sunday morning at 10 a.m. at the **Strathroy District Collegiate Institute**.

Deadline for tickets is May 5, 1990.

Church

Marian Van Til, page editor

Lutheran/Roman Catholic dialogue beneficial to both parties

OTTAWA (CCCB) — This year marks the 25th anniversary of the Vatican Council's decree on ecumenism. One aspect of the ecumenical work being done in Canada is several ongoing theological dialogues between Christian churches. These include dialogues between Anglicans and Roman Catholics, Lutherans and Anglicans, Roman Catholics and members of the United Church, and Lutherans and Roman Catholics. This latter dialogue group has been meeting since 1986.

"Dialogue groups such as this help each member church to come to a deeper understanding of its own faith and practices as we learn together how various topics have evolved in each tradition and search for the common roots we share," said Lutheran Bishop Bob Jacobson (Synod of Alberta and the Territories), who co-chairs the dialogue group. "This helps us to come to an understanding of what in fact is essential to our faith and what may be rooted more in culture than in creed."

What do you mean by ...?

The Canadian dialogue meetings have focused on how each church understands ordination, priesthood, authority, and eucharist. When

describing their work dialogue groups are very careful about their choice of words. "We have learned that people can use the same words to mean very different things and, at the same time, also use very different words to mean the same thing. Some of those words have kept Christians apart in the past," said Roman Catholic Archbishop Adam Exner (Winnipeg), who shares the chairing. "Because of this," he continued, "we choose each word carefully to be as clear as possible and not to imply any more or any less than what we mean, because in trying to grow together our selection of words and agreement on their meaning is crucial."

Two views of authority

Ecumenical dialogue participants talk about agreements, points of convergence and points of divergence. Points of convergence are usually those topics about which there is not total agreement, but which have enough areas of similarity to believe that with more study and understanding agreement could be possible. Points of divergence are those on which there is not total disagreement but on which there is sufficient distance between the two positions to require considerable discussion or even

rethinking before the two groups could move together.

Within a topic area it is possible to find all three levels of agreement. Authority in the church, who has it and how it is exercised, is one example of this. Both Roman Catholic and Lutheran Churches agree that there is need for a defined ministry of oversight or authority to assure authentic Christian teaching and practice. In both churches, the person most visibly involved in this ministry is a bishop. However, the source of the bishop's authority is different in each of the churches. In the Roman Catholic Church, the bishop is appointed by the Pope after consultation in the local church. He is appointed for life and has the authority of oversight by law. In the Lutheran Church in Canada, the bishop is elected by the regional synod. Although considerable authority is vested in the bishop's office by virtue of the constitutions of the church, much of it is exercised cooperatively with various bodies of the synod. The bishop must be affirmed in office by the synod every four years.

With these different applications of how authority is exercised one wonders if the two churches could possibly find enough areas of agreement to move closer together.

"That's the question we face, and the search we will undertake. The significant thing is that we will make this search together," said Bishop Jacobson.

To work to overcome the divergences, the dialogue group will search for a common understanding of what the scripture says about bishops and the church, bishops and priests, the Pope, and the relationship of a bishop to other bishops. "It may surprise some that bishops are willing to ask the church to question and study how a bishop should act and be considered, but we do so because we see ministry of authority less as a ministry which gives power and more as a ministry of service to people, with accountability."

Meaning of communion

The central act of worship for both churches is the Eucharist or Holy Communion. Both agree that Christ is truly present in the consecrated bread and wine received by believers. Just how he is present is a point on which there is a great deal of convergence but not total agreement. That the Eucharist is a Holy meal and that the consecrated elements are to be treated with dignity is agreed. Both churches believe in taking communion to the sick who are

not able to be present in the community at the time of the celebration, but the continuing sacramental presence of Christ in the bread and wine after the community celebration is ended is a point on which there is convergence but not full agreement. This too will continue to be discussed and studied.

The Lutheran/Roman Catholic dialogue group has Lutheran and Roman Catholic members from British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Quebec plus one Anglican observer. This structure has paved the way for local dialogue groups to form. These have been successful, and they have had several joint clergy meetings at the local level. These have included Anglican clergy as well.

The group has met five times over the past three years and foresees at least two more meetings before they will present a report to their respective churches in Canada about the points of its dialogue and the recommendations for the future.

Dutch synod asks Free University and Kampen to combine theological training

AMSTERDAM (REC) — The synod of the Reformed Synod in the Netherlands held a special day of discussion March 23 to address the future of theological training of the church. A special commission of both the Gereformeerde Kerken (GKN) and the Nederlands Hervormde Kerk (NHK) had recommended that each would create a university

at Utrecht. Each centre would then contract with present institutions for training of the church's pastors.

Unexpected change of heart

These recommendations were a response to a government study of last year. That government report concluded there were too many

places of theological training and that the academic standards had to be raised.

The GKN's theological school at Kampen was prepared to go along with this interchurch commission's proposal. However, the theological faculty at the Free University of Amsterdam was against the plan. In addition, for some years Kampen had

expressed itself willing to negotiate a union with the theology faculty of the Free University, but the Free University had resisted. At the synod's preliminary discussion on March 6, the Free University delegation unexpectedly expressed itself willing to talk about union.

The synod called for an extra day's meeting just to debate

this alternative. They decided to give an ad hoc committee six weeks to come up with a proposal for union. By May 23 a union proposal has to be ready. The proposal of the interchurch commission would then have to be considered in the light of the union of the two institutions.

Presbyterian predicaments: new study analyses decline

GRAND RAPIDS, Mich. (REC) — The decline of mainstream Christian churches over the last three decades is the subject of a study by the Lilly Foundation. The study has been going on for five years. The thrust of this phase of the study is the search for why the changes have taken place. In a report in *Progressions*, the foundation looked at, among others, the situation of the Presbyterian Church (U.S.A.).

For the PCUSA the study looked at missions, ethnic makeup, publications, preaching styles, campus ministry, theological education and other topics in 55 separate reports.

One writer in the study noted that few new churches were being formed. In Charlotte, North Carolina, a new PCUSA congregation was formed every year from 1940 to 1960. Between 1960 and 1980, only

one more was added. In 1964, the PC's board of church extension said the lack of concern for evangelism meant that the era of rapid church extension was over.

In the last two decades, more than a million members have left the church. The northern and southern branches, which reunited in 1983, had a combined membership of 4.25 million in 1965, and a membership of 3 million in 1988.

Who has left this church? Many of the leavers are the "baby boomers," the U.S. population bulge born after World War II. Their individualism, their dissatisfaction with society, and the mentality of the

consumer led the members of this generation out of the PCUSA. Most did not leave for another church. They left for no church life at all. The PCUSA gained some members from other churches, usually people who were leaving conservative churches for the more liberal PCUSA.

New leadership models have also changed the church. No longer do powerful pastors in large churches control the denomination. The church intentionally democratized its power structures, giving power to those formerly powerless. This leadership style spread out the interests of the PCUSA. It took on for itself many social issues in the civil rights struggle, the Vietnam War

issues, and the feminist movements. Those commitments were idealistic, says John M. Mulder, the organizer of the studies. But they led to the neglect of the nurturing and building of the traditional church.

The PCUSA, like other mainline churches, is also subject to the polarization of liberal and conservative, or orthodox and progressive. Mulder says that polls show it is not severely split, but diversity is now a fact of its life. Some view this as erosion of its presbyterian theology, while other's view it as enrichment. The key questions are no longer how one relates to John Calvin or Martin Luther, but rather one's view of scripture, abortion, justice or sexual ethics.

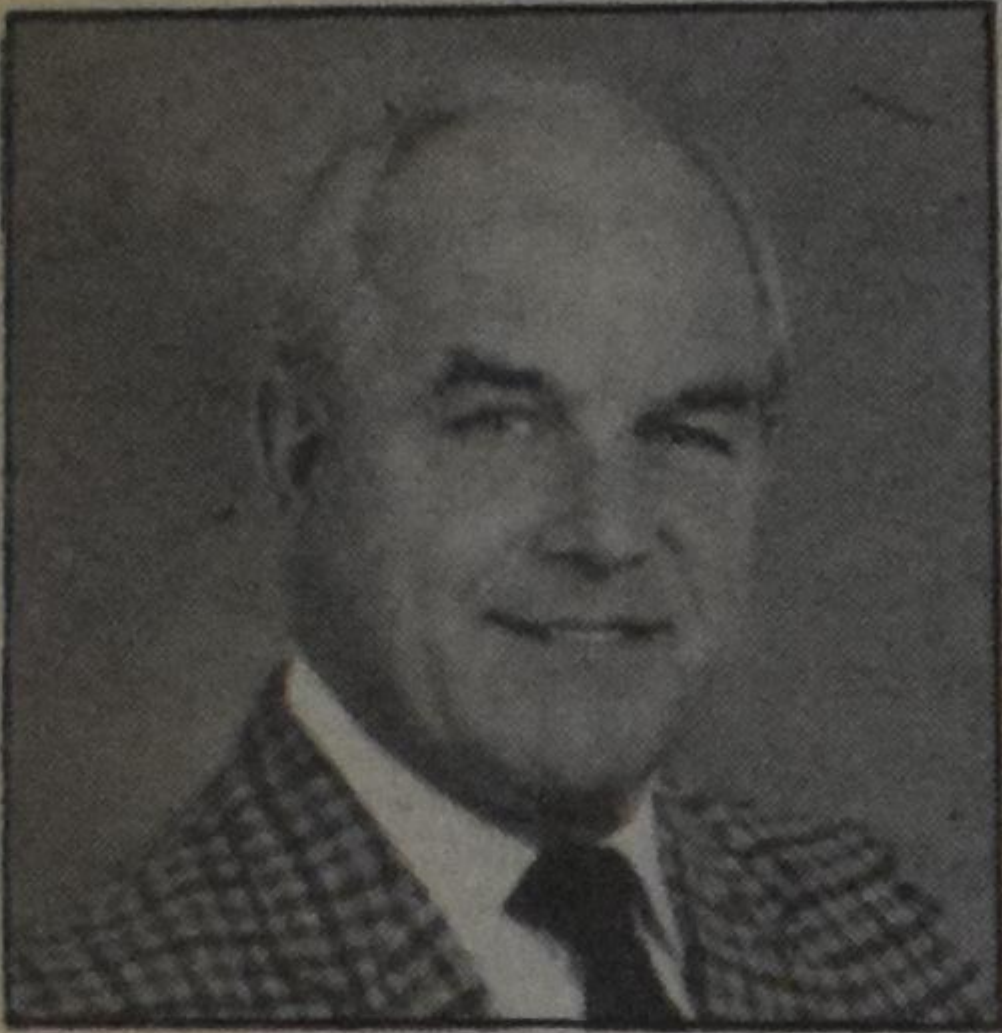


Roofing
DYKSTRA BROS.

R.R.#1, Beamsville, Ont.
FREE ESTIMATES

563-7374
Marty

934-3600
Chuck



Canadian Church Scene

Jacob Kuntz

On gambling

An article entitled "Lottery dilemma" in the *United Church Observer* of April 1990 tells us that churches in Alberta can receive, from the provincial government, grants that come from lottery revenue. Apparently McClure United Church in Edmonton accepted the money, even though it is the policy of the United Church "to forbid church agencies from taking money raised through gambling and lotteries." Some members objected to accepting these funds; others felt that "the church is missing the boat if it does not apply for grants that enable it to provide valuable community services."

But the Salvation Army does not know this dilemma. A fierce article in *War Cry* of March 24 points out that all gambling is morally wrong and it chastises governments that are in the business of lotteries. We quote:

"All is not well in the various 'Gardens of Eden' that are promised by the governments which sponsor and run the lotteries. The government propaganda machines are churning out the lie that more money is the answer to all problems, knowing full well that this is not so. People are swallowing the story despite much evidence to the contrary. A number of articles on lottery winners had the same theme: the overwhelming majority of people were worse off than before they got their financial windfall.

"A healthy country and an equally healthy economy both come from citizens who believe in the value of work and who agree to pay taxes in order for less-fortunate members of society to be helped. Governments, because of their resources, can do works of mercy that could not be accomplished by the good-hearted individual citizen. Unfortunately, greed has overtaken good sense, and our elected representatives have got into a business that encourages people to be idle in the vain hope that they will never have to work again because of winning the lottery. At the same time, over-swollen and wasteful governments often refuse to curb their own spending. This causes the destruction of mutual trust and helpfulness.

Are the boosters of lotteries so blind that they do not realize that people whose eyes are fixed on winning the big prize never have time for anyone else? They are interested only in the big win, not realizing that they are dupes in the easy money game. This is the sure way to unhappiness and ruin."

The bishops and Bill C-43

The magazine *Vitality* (from the Coalition for the Protection of Human Life) in its March 1990 issue informs us about the presentation the Canadian Conference of Catholic Bishops (CCCB) made to the committee studying the abortion bill. The bishops "portrayed the government's bill not as a fundamentally defective but rather as being merely 'flawed.' The pro-life movement was clearly disappointed with what it considered to be a weak reaction of the bishops.

"It seems the bishops were most anxious not to be seen as imposing their views on others. In a section entitled 'Pluralism,' the bishops said that, 'no one group has the right to impose its particular point of view.' Authentic pluralism, the brief said, meant 'freedom to inform and persuade public opinion and room for both religious and secular values.'

"Jim Hughes, president of Campaign Life Coalition, commented on the CCCB brief by saying that the pro-life movement was disappointed that the Canadian bishops did

Some people were apparently so upset that they took action against the bishops, something which has virtually never happened in Canada. We read in the same issue of *Vitality*, under the heading: "CCCB offices picketed," the following:

"Approximately 75 people, both angered and profoundly disappointed by the Canadian Conference of Catholic Bishops' brief on Bill C-43, picketed the offices of the CCCB in Ottawa on Feb. 21st.

"Several picketers carried signs accusing some bishops of permitting abortion to flourish, citing their positions on the Charter, the Omnibus Bill, the Mitges Motion, Amendment A, the July '88 debate and now Bill C-43. The radical feminist influence upon the bishops was noted by the sign 'Canadian Conference of Feminist Bishops.'

"One picketer described the demonstration as a response to the abdication by the bishops of their position as church and community leaders. Organizers of this picket are encouraging Canadian Catholics to contact their bishops and ask for a forceful and public condemnation of all abortion."

New hymnbooks everywhere

The Mennonites, along with the Church of the Brethren, are in the process of producing a new hymnal. The hymnals currently used are not very old yet (1968 and 1940), but apparently there is demand for a new hymnbook which "has the potential for becoming one of the finest hymnals ever produced." See *Mennonite Reporter* of Feb. 19, 1990. However, an article by Aaron Klaassen says, "If the hymnal sampler now in circulation is any indication of what is to come, it could also prove a disaster."

"If the sampler is representative, and assuming the hymnal would run to 600 hymns, one can expect to see 95 hymns from the earlier period, 275 from the middle period and 225 from the modern period.

"Aside from making an acceptable camping songbook, if a bit heavy, it would be difficult to recommend it to one's congregation for worship.

"In fairness, there were great hymns written in each period and some good samples are included. Nevertheless, one cannot escape the sense that the committee has compromised all over the map, has needed to play to the lowest common denominator.

"Unless we give strong messages, an inferior collection will emerge that will offend many with finer sensibilities in all three traditions."

The Mennonites are not the only ones that are working on a new hymnbook. According to an article in the *United Church Observer* of March 1990, the United Church also may have a new hymnbook by 1995.

"The present hymnbook, published jointly with the Anglican Church in 1971, is no longer adequate according to a survey conducted by a task group which reported to Division in Mission in Canada. The survey, which drew 3,000 responses, more than double the return expected from congregations across the country, found that United Church people want new hymns as well as more traditional United Church favourites included.

"The hymnbook debate focused on what should be included, not whether a new book is needed. Fred Graham, staff person for worship for the DMC, says most major churches in Canada and the United States have either completed or are in the process of publishing new hymnbooks. The Anglican Church of Canada is already working on a new book, and the Roman Catholic Church in Canada is publishing one this fall."

Editorial woes

As a rule only ministers are exposed to the many conflicting and impossible demands of their people. But in the *War Cry* of April 7, 1990, we read about the sufferings of editors who, day after day or week after week, have to satisfy the many requirements of a picky and not-so-benevolent readership. Here follows "An Editor's Lament":

IF I publish many photos, I'm said to be too lazy to put in written material.
IF I put a few in, I'm told I'm not interested in other people.
IF I write with today's jargon, they tell me I'm trying to be impressive.
IF I avoid its usage, they tell me I've very uncommunicative.
IF I turn down contributions, I'm told I'm avoiding other viewpoints.
IF I use contributions, I'm told I'm not discriminating enough in selection.
IF I criticize the Army, I'm called unfit for my position.
IF I don't criticize the Army, people say I'm bucking for a promotion.
IF I make an error, everyone writes in to inform me of my stupidity.
IF there are no mistakes, they say I just had a lucky week.
IF I make the print small, I'm scolded for making it difficult to read.
IF I make the print large, I'm told I'm just trying to fill up space.
IF I write an editorial every week, I'm called an egotist.
IF I don't write one every week, I'm called a lame-brain.
IF my editorials are liberal, I'm called unchristian.
IF they are conservative, I'm called a "stuffed-shirt" old fogey.
IF I have too little spiritual material, I'm called anti-God.
IF I put too much in, I'm called a religious fanatic.
IF I hit hard on the issues of the day, I'm called harsh and tactless.
IF I don't hit hard, I'm called a spineless pussy-footer.
IF I ... Oh well, there will come a day when in Gloryland, I shall be allowed to have a hand in producing, with absolute precision and faultlessness, that great newspaper in the sky.

Jacob Kuntz is pastor of the First Christian Reformed Church of Kitchener, Ont.

Sree fressen eggs



Liberating soldiers give eager children bread to take home to their families.

Photo: A Liberation Album

Berta Hosmar

During the month of May this year, many Canadian veterans who liberated Holland 45 years ago will visit Holland and will be wined and dined by the grateful Dutch. Many Dutch people over 50 will remember the glorious sight of Canadian tanks rolling into their towns and the jubilant welcome they gave the Canadian "boys."

We were children and remember our total amazement as we watched the soldiers eat their delicious food. Snow-white bread! That made the greenish, foul-smelling bread we had eaten during the previous few years seem repulsive. We saw they had real coffee and tea and sometimes they would throw a handful of candies to us and enjoy immensely the sight of fighting children trying to get their share. That it might be irritating for them to be surrounded by dozens of curious children everytime they took a rest did not dawn on us.

They were our heroes and our unadulterated worship of the "Canadezen" must have been exhilarating for them. If you were lucky enough to get a few Canadian boarders, you had it made. The soldiers supplied their hosts with articles they had not seen in the stores for years. Coffee, tea, sugar, soap; you name it, they gave it.

At school you could pick out the kids who had soldiers living with them. They would gleefully show off their goodies, which created some jealousy among the less fortunate students. We were of pre-highschool age and English was still an unknown language to us. We would break into fits of laughter when we heard some of the funny names of these boys from Canada. Imagine to be called Bil or Sjem!! Bil was a not-so-nice word for your lower hip and Sjem you put on bread. Later we discovered the proper spellings were Bill and Jim.

One day my girlfriend and I got fed up with the bragging of our friends. So what if we didn't have Canadians living with us! We would also make sure we had a story to tell!

We had noticed that the soldiers loved farm-fresh eggs and sometimes gave soap, candies or coffee to the population in exchange for eggs. Well, we could get a hold of some eggs. Our parents had some chickens and the eggs were kept in the pantry. We decided, however, that it would be wise not to tell our mothers. Everything would be fine when we showed them the beautiful bars of soap. If we received candies, we would share them with our families.

The first part of the plan went smoothly, at least for me. We met at the appointed place,

but then my friend told me she had no eggs. Her mom had used them all. I had taken three, but had forgotten to get a grocery bag ready before the theft, so I promised her a small share of the profits if she carried an egg.

We passed many bombed-out homes and stores, for this particular street had been flattened during the last air raid, but it was a shortcut to the Canadian camp. We stopped briefly in front of the home of a Dutch traitor. This man had passed on valuable information to the hated enemy during the war and we always made it a point to spit at his windows while going to school. It made us feel that in our own way we helped to fight for freedom. There was no need to do that now. The occupant was in prison.

It was time we started to rehearse our speech. However, the closer we came to our destination, the slower we began to walk. We became a little scared. Would the soldiers think it was OK to do business with two young girls? But then ... the eggs were clean and fresh and Canadian soldiers were very nice.

We approached the tent but did not see anybody.

"Hallo!" we called a few times and then we hesitantly opened the tent door.

"Hallo!" we called again and then we heard some noise.

A soldier got up from a

bunkbed and, rubbing his eyes, approached us.

Only this was not a soldier! With all those stripes he must be a captain or a general! My knees started to shake and I could feel that my girlfriend was nervous too, for suddenly she handed me my egg and whispered, "Here, you do it!" The captain or general looked at us, yawned, and asked, "Yes!" With trembling voice, not daring to look at him, I stammered, while holding out my hands with the three eggs, "Pleez! Sree fressen eggs ... sree zoap ... sree tjoklats."

And then it happened!! The general took a step forward and suddenly his beautiful shining boots and immaculately pressed pants were covered with the contents of three eggs. "Ohhh!" cried my friend, but I was in a state of shock.

The general shouted a word which sounded like DEM and then everything was deathly quiet again. Thoughts turned around in my head like a whirlwind. I should have asked my mother first! I had been disobedient and had listened to the devil! This was my punishment! Three eggs were missing from our pantry and I had no soap to give to my mother!

What would the general do? I had dropped the eggs so he would certainly punish me! I looked around wildly for a rag

to clean up the mess, but then a strange, deep, rumbling sounded above my guilty head. Could it be... could it possibly be that ...?

I lifted my head just a little and yes, it was true, the general was laughing uproariously! All of a sudden it seemed that the sun was shining in the dimly lit tent. My friend and I smiled feebly, not quite knowing what to do next. "Bik mess," said my friend, suddenly brave.

"Yes," chuckled the general. "Wait here!" He walked to a corner of the tent, shoes splashed with egg yolk, and reappeared minutes later.

"For you," he said, and our unbelieving eyes took in the pristine beauty of four bars of snow-white soap. "Here's more," he added, and gave each of us a bag of candies. We were speechless. This general, or whatever he was, was a hero, a prince, a jewel!

"Tank you, tank you, tank you," we muttered over and over again and then we disappeared as quickly as we could.

We were almost home, when a thought entered my still-dazed mind. "About those eggs ..., they were really mine," I said. "I know; I'll give you one of my bars of soap," agreed my friend reluctantly.

Berta Hosmar is a free-lance writer from Whitby, Ont.

Features

Remembering May 1945

Gertie Wagenaar

Many people all over the world are remembering May 1945, the end of World War II. They remember the feeling of elation knowing they were finally free from oppression. They think about the families who lost loved ones or friends. They remember the Jews who were hunted like animals, caught and then brutally murdered, gassed alive.

In our immediate family, we have a celebration all our own. We remember May 9, 1945, the day Art and I were married in a little country church in Friesland. Finally, after a courtship of six-and-a-half years we were "free" to marry. In the last few years prior to that we had been in constant fear that Art would be caught by the Germans. Those worrisome days were now over.

Our wedding had to be kept quite simple; the stores were completely empty. We baked wheatbread cakes, cookies and cooked a big pot of soup. Skeins of wool spun by my mother and brothers were traded for material so that I, as a new bride, could have a few new clothes.

The wedding day itself was quite eventful. We had to go to a nearby village for the civil ceremony. My uncle, who owned a garage, had a car which was used as the village taxi but gasoline was not yet available for the common people. So, we rented a small horse-drawn carriage, for Art and me, while our parents, brothers, sisters, uncles, aunts and two house guests rode in a bus pulled by two horses.

It turned out to be a beautiful ride through the country. Peace reigned once more in our land and our hearts were glad. The lives of our immediate family had been spared. One brother was still living in Spakenburg where he had spent the last few months in hiding after his escape from the Amersfoort concentration camp. But we knew that he was well and would come home as soon as trains and buses were running

again.

We had difficulty finding a photographer that day. There was no one in the immediate area who had picked up business again right after the war. But we did come across a street photographer who took a picture of us in front of the civic hall in Witmarsum.

The picture is hilarious when we look at it now. Art (or "Age," as he was known then) was holding a "stovepipe" hat in his right hand (Why, oh why, were we so crazy?). I was hanging onto his left arm. A finger on his left hand was wrapped in a bandage, which features rather prominently in the picture. On his way from Achlum where he lived, to Lollum where I lived, he had stopped in Arum to visit a doctor about his infected finger. The doctor had torn the entire nail off and had bandaged the finger heavily.

Art made me promise not to send in the picture with the article (vanity, I guess), but the editor was able to change his mind.

No minister

After the civil ceremony we rode back to our village to have the wedding solemnized in

church, only to find that our minister (Rev. Nicholas Knoppers who now lives in Edmonton) had not returned from a trip to government headquarters where he had to complete business involving the underground movement in which he had played a very active role.

What were we to do? Mrs. Knoppers stood outside, her new baby in arms. This child had been born the very day our village had been liberated. I can still see Rev. Knoppers running back and forth between his wife at home and the Canadian troops in the street.

Mrs. Knoppers suggested we try to contact a minister from a nearby village. My uncle was the postmaster and as such had the only telephone in the village. He managed to locate a willing minister who then had to search for a sermon and ride his bicycle the eight kilometers to our church.

We remained pretty calm through it all. We decided to visit my grandmother who was sick in bed and she was surprised and pleased to see us. Despite the desperate times, with the help and kindness of friends, I wore a white wedding dress and my husband a black suit. We are still thankful to those friends.

This was our day. People could not understand why we did not wait a little longer. But after a courtship of six-and-a-half years, most of them spent during the war, we knew now was the time. We did not have much as far as furniture or household items went, but that didn't matter. We would live with my in-laws until better times came along. That didn't diminish our happiness and grandmother knew this. She told us we both looked beautiful, urged us to take good care of each other and to love the Lord. She had been a widow for a long time and knew what it was to have a husband and lose one.

After that visit we all, somewhat unceremoniously, filed into the church and waited for the minister to come. Were we nervous? I think not. During the previous years we had been trained to stay calm during situations much more stressful than this one.

Homecoming

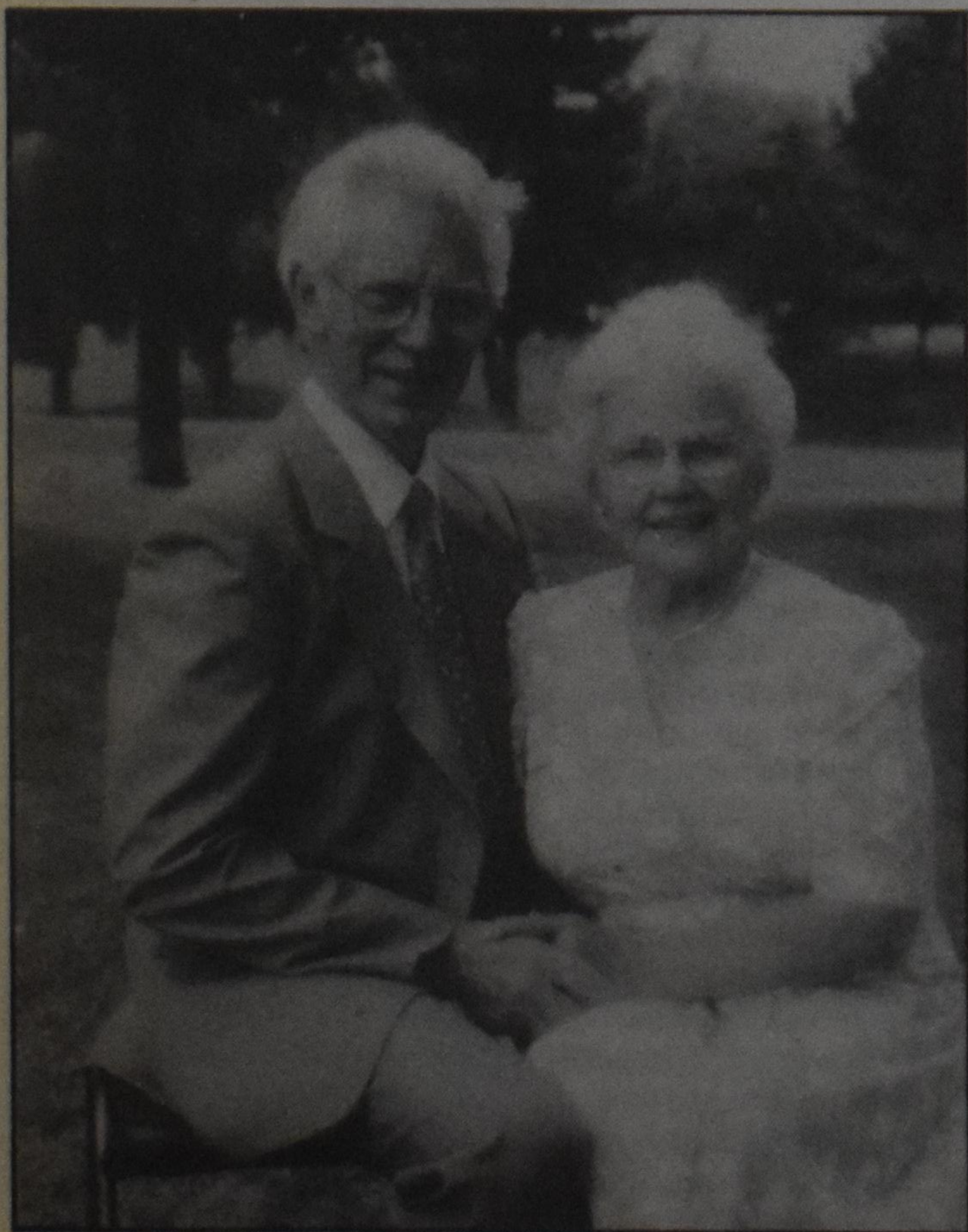
Finally the minister arrived. Of course he knew nothing about us but he knew that in a marriage God is needed. He had chosen Psalm 84:11 for our wedding text:

"For the Lord God is a sun and shield; he bestows favour and honour. No good thing does the Lord withhold from those who walk uprightly."

To this day, when this text comes to mind it gives me a thrill. What a mandate! What a



Photo: Courtesy Gertie Wagenaar
Art and Gertie Wagenaar; an eventful wedding day, an eventful life together.



Art and Gertie Wagenaar as they appear today.

Photo: Courtesy Gertie Wagenaar

promise!

During the service our "missing" brother walked into church, causing quite a stir. After a short interruption, the service was completed and instead of the bridal couple receiving congratulations we all milled around our newly-returned brother. As a surprise for us, Rev. Knoppers had made a detour on his way home so he could give my brother a ride home. What a beautiful present! Our only one I think. I do not remember receiving any. The stores were empty.

But we managed with very few possessions. After living through a war in all sorts of dangerous situations, worldly possessions did not seem

important. We learned to be happy with very little. A lesson we could use again years later when we started to think of emigrating.

So now we remember and celebrate! Four children with their spouses and 13 grandchildren fill our home with laughter and a lot of noise. The Lord has been our sun and shield and our prayer is that he will remain so, also for our children and grandchildren. And that together we may walk uprightly.

What shall we render to the Lord for all his benefits to us?

Gertie Wagenaar lives in Stoney Creek, Ont., with her husband Art.

A (very) concise history of feminism (part 1)

Liberal feminists: free, equal — and alone

Marian Van Til
"Feminism" is not a positive word for a lot of people, men and women alike, and for Christians particularly. Are those who disdain feminism right? Should we really bother with this issue at all, much less discuss whether we Reformed Christians can be — or should be — feminists? What's wrong with feminism — or right with it?
We can begin to properly answer such questions, I think, if we first gain some understanding of the social/historical context of feminism. So the following is an attempt to lay some groundwork in a brief, summarized (and, therefore, admittedly generalized) "history of feminism." For the general contours of this information I am indebted to the astute analysis of British evangelical scholar Elaine Storkey and her 1986 book *What's Right With Feminism?* (Eerdmans) and the work by other Christian scholars.

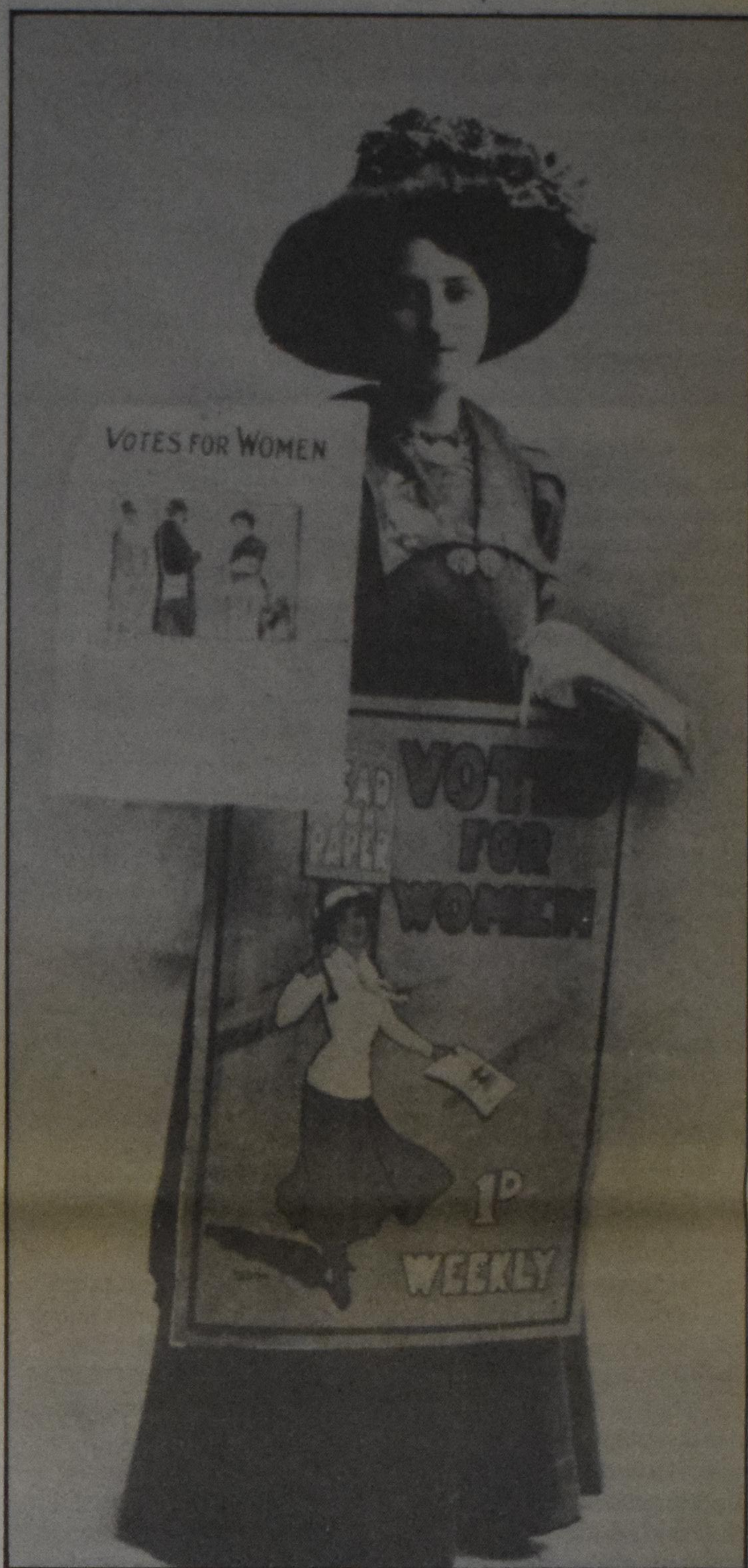
Though there are at least three strains of feminism (more, taking into account various contemporary currents), the liberal variety fits in with society's status quo. Beginning in the 19th century, equal political rights for women and men were the foremost consideration of

liberal feminists (which is why they were called "suffragists"). John Stuart Mill's *On the Subjection of Women*, with its Enlightenment-inspired commitment to the autonomy of the individual and faith in human reason, was their centrepiece.

From parlour to parliament
Victorian England came as close to the utopia Mill envisioned as any society did, with the exception that women, no matter their merit or ability, were denied access to the "higher social functions." And the removal of the legal restraints that liberal feminists envisioned didn't much help lower class women, whose lives revolved around domestic service and factory work. These 19th-century liberal feminists were affluent and educated, and initially concerned with the advancement of women in their own class.

With a lot of pain, opposition and hard work, however, they were the catalyst for a movement which first concentrated on getting women the vote and which then swelled to include other rights for women which we now take for granted: pursuing a university degree, being a jury member, lawyer or judge, joining a police force, being a member of Parliament or Congress, winning financial support and custody of children after a divorce.
Though thinking Christians would question the philosophical underpinnings of early liberal feminists (and liberal society as a whole), few would argue that such accomplishments were not good and necessary.

No stranger to us
Today, those basic tenets of liberalism — and liberal feminism — are imbedded in our society: freedom of choice, of competition, equality of opportunity, rights of the individual. Those tenets are now the establishment ideology; consequently they may appear to be a neutral starting point, making them difficult to theorize about. That's why liberal feminists don't talk much about a theory of individuality, for example. And it's why liberal feminists argue that further women's emancipation can be achieved without major changes to societal structures.
They say: it's not economic structures or a class struggle that enslave women (as Marxist feminists would contend); nor is it a patriarchal system *per se* (as radical feminists believe). The real problem is one of



Photos: London Museum; Daily Mirror, reprinted in *Shoulder to Shoulder* (above): October 1907: Emmeline Pethick-Lawrence and her husband launch the paper "Votes For Women," sold here by a member of the WSPU (Women's Social and Political Union). (left): A member of the women's suffragists' deputation to the British prime minister is arrested, March 9, 1906.

individual freedom. Such freedom will be denied to women (and other weaker segments of society) in any system. Mill's vision of individual rights has simply never been fully applied.
As mentioned, the first wave of liberal feminism from Mill's time and into the 1920s, in Europe and North America, was extremely successful in achieving some of the rights for women to which we now don't give a second thought. Such successes made the liberal dream seem achievable.

Dream on hold
But the movement seemed to evaporate with the Great Depression and the Second World War. Who had time to focus on women's rights when so many — men, women and children — were destitute, or when one's country had to be put before one's self or even

one's family?
During the war, working women were needed as never before. The unusual social circumstances allowed women to be active in traditionally non-female jobs and familial roles. They began to experience the advantages of being wage earners and the personal satisfaction of contributing to the war effort.
When the war ended, though, these newly-developed work roles ended as abruptly as they'd begun. Many women were only too happy to stay at home again — they felt they had been required to work. Others didn't share that — they felt used by the government, then discarded (without compensation) when their services were no longer needed. Nevertheless, by and large, the 1950s emerged as a quiet decade of domesticity both in Britain and North America.



You've heard about ChristianWeek, now you can sample it!

ChristianWeek

We would be happy to let you try five or six free copies of **ChristianWeek** so that you might get an idea what this national evangelical newspaper is all about.

All you have to do is write for a free trial subscription. If you decide to subscribe later on, the cost will be a modest \$23 for a year, 24 issues in all.

ChristianWeek is a newspaper of news and comment — information, valuable opinion, and inspiration — that provides a window on Christian faith and life in Canada that you are unlikely to get anywhere else.

Send me a trial subscription of **ChristianWeek**

Name _____

Address _____

Code _____

Mail to: **ChristianWeek**
Box 725, Winnipeg, MB
R3C 2K3

Liberal feminism becomes the status quo

Underneath the outward calm, among a segment of the population, boredom flowered and resentment gradually churned. Storkey describes the first sprouts of a new feminism: "Deeply submerged anger meant the next wave of feminism which broke on to the unprepared beaches of the 1960s had gathered with it so much pent up force and energy that it threatened to wash away the patriarchal structures which resisted it."

However, though liberal feminism with its equal rights tradition was incapable of developing more egalitarian societal structures, it did not simply evaporate in the late 1960s as more militant strands emerged.

Liberal feminists remained as active as their "radical sisters," perhaps even rejuvenated by the latter. Much of the public had a hard time sympathizing with the radicals; it was primarily the liberal feminists who planted the seeds of change in public perceptions — seeds which flowered into legislation which previously seemed absurd or, at least, unnecessary: the American Equal Pay Act in 1963, for example; and the British Equal Pay Act of 1970 and Sex

Discrimination Act of 1975.

The feminine mystique

Some liberal feminists' names became household words, foremost among them Betty Friedan. Friedan's book *The Feminine Mystique* (1963), now a classic, focused on women as wives and housewives and argued that their potential and individuality were crippled by those roles.

The (male) cultural definition of femininity defined for women what and who they were or should be. Friedan criticized Freudian psychology, too, for the way it re-enforced such definitions and made women feel guilt and inadequacy in their roles as mothers.

While Friedan may sound more "radical" than "liberal" to some, Friedan and other liberal feminists basically accepted what the radicals call a patriarchal system; Friedan and company sought only to change women's places within that (flawed) system.

Exchanging one drudgery for another

As time went on, Friedan began to challenge her own earlier position. Sixteen years after *The Feminine Mystique*

Friedan was ready to argue that that mystique, while still limiting, had changed. She realized that replacing what she saw as the "drudgery" of domesticity with the "drudgery" of the workplace, as many women were now doing, was no real solution. And she argued against those feminists who saw equality as sameness. Women had their own unique contribution to make as women, she said, not as women who are female clones of men.

Friedan's new thinking conflicted with some of the principles upon which the National Organization of Women (NOW) is based, an organization she helped found. Hardcore radical feminists dismissed Friedan's "softening," but she dared to express what many feminists, some former radicals too, began to feel: "Must the women's movement for equality come into ultimate conflict with the profound values of life that, for me as for others, have always been associated with women?" (*The Second Stage*, N.Y.: Summit, 1981, p. 165).

Radical feminism had alienated and threatened too many people, Friedan said; consequently it had stymied the

movement for real equality. Women must still be free to choose an abortion (a necessary individual right, she asserted); yet that issue should not be centre stage. Nor should lesbian rights be totally abandoned, nor the fight against sexual and physical abuse; but there should be a rediscovery of communal values, of things that link people together, Friedan now said.

It is ironic that Friedan comes to see the need for what Harvard sociologist Carol Gilligan calls an "ethic of caring" (which involves responsibility to self and others), an approach which presupposes that we are not islands unto ourselves; yet she does not see that the liberal tradition of individual rights upon which her brand of feminism is based is inherently contradictory to and incompatible with that kind of communal ethic.

What goes around ...

So it happened that the liberal feminism of the 1960s and '70s began to look more and more like the traditional liberalism of John Stuart Mill's Victorian England.

Storkey's final analysis of

Friedan is instructive: "... Not all liberal feminists would agree with [Friedan]. Many of the British activists would be only marginally affected by such writings, feeling there is still a long way to go before we have the luxury of [her] kind of reflection.

"Radical American feminists regard [her present position] as the logical outcome of her position all along and a movement further into a bourgeois liberalism. Nevertheless, in spite of her uncritical starting-point, Betty Friedan has hit upon a very important issue: the endurance of and the need for the family.

"Yet her solution is only withdrawal — a creation of a safe haven of privacy and peace in an anonymous, hostile, public world. Whilst the Marxists challenge the ostrich mentality of this, and the radicals the patriarchal bourgeois acceptance of heterosexuality, Christians will recognize her solution to be going in the right direction — but from the wrong basis."

Upcoming: Part 2: Radical feminism: the one we think we know.

The driving force behind tornadoes

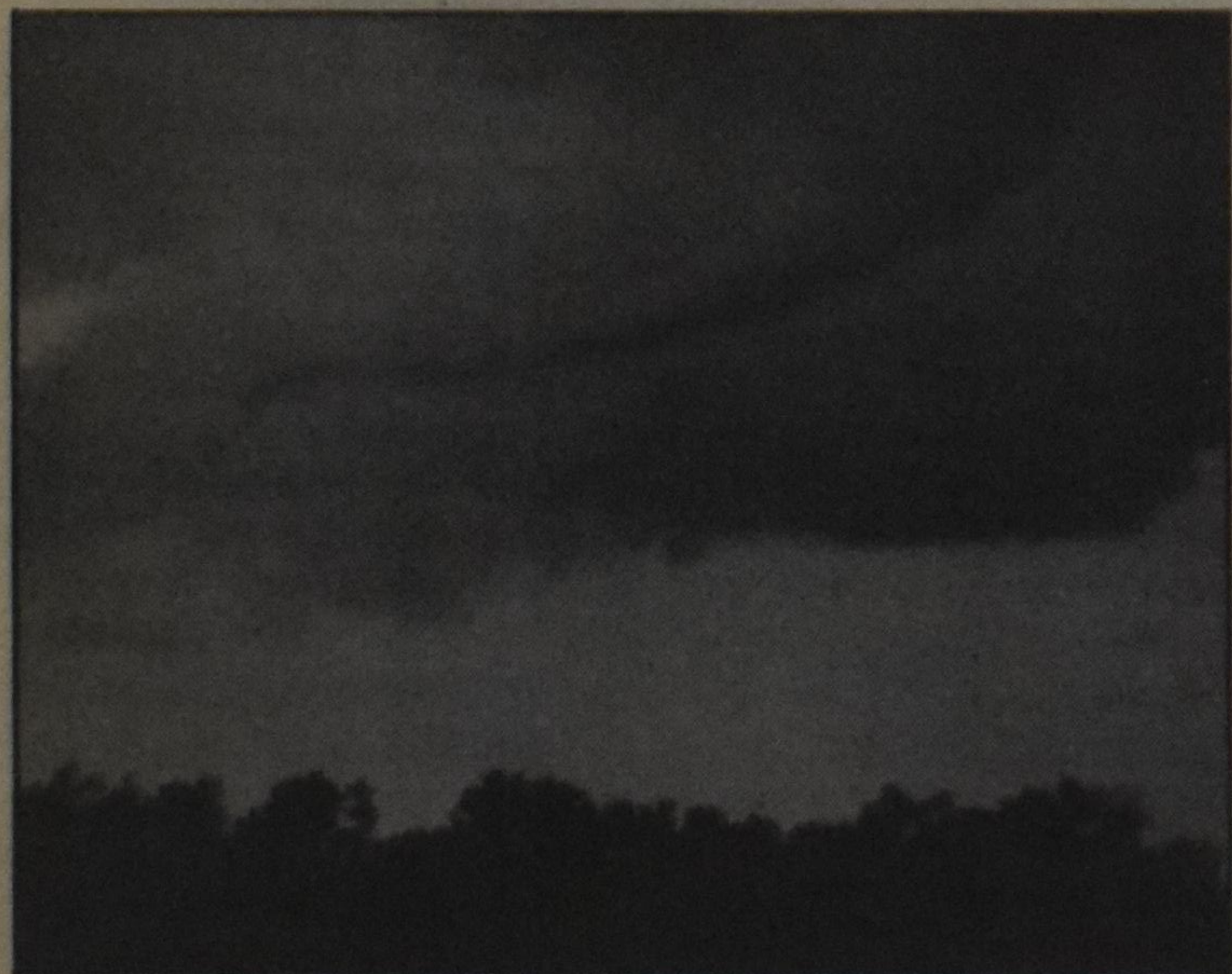


Photo: The World Book Encyclopedia

GUELPH, Ont. (Canadian Scene) — With summer coming, we do well to think about and be prepared for one of its by-products: tornadoes. Though tornadoes occur in "belts," they are extremely unpredictable. A better understanding of the tornado and its causes may help to explain what's happening, says University of Guelph agrometeorologist Terry Gillespie.

Tornadoes are actually very localized, erratic storms with intense, low-pressure centres caused by violently rotating

that develop into violently rotating whirlpools. The centrifugal force is accompanied by a great pressure change between the centre and the outside of the swirling column. As more air is sucked into the column, it rises, cools and condenses.

It is the low pressure at the core of the tornado that causes buildings to explode, says Gillespie. Contrary to our natural instinct to shut the storm out, the best preventive measure in a tornado is to open doors and windows to equalize the air pressure.

Tornadoes are difficult to predict because of their small size, short life-span and erratic speed and path, he says. Because of this, tornado warnings are usually given only after one is actually sighted. Meteorologists, however, may announce a "tornado watch" during weather conditions that include thunder-cloud formation and the mixing of cold and warm air masses.

columns of air. The tornado is usually formed where warm, moist air meets cool, dry air, he says. As the contrast between the two air masses intensifies, so does the storm.

Tornadoes are characterized by exceedingly strong winds

"New" Christy's Cove Summer Resort

on Magnetawan River at Georgian Bay

Cottage rates from \$75 to \$125 per person weekly.
• Water craft available • playground • restaurant • beach
Hosts: Hessel, Marie, Christina and Jonathan Wiersma
(705) 383-2930



Brookview Home — A Senior Citizen Apartment —

OPEN HOUSE
Saturday, May 12, 1990
1-4 p.m.

ATTENTION SENIORS! A unique living alternative is now available for you. Construction has started on a 35-unit apartment complex and a 28-unit retirement home, together with a large amenities building in the village of Townsend, Ont. The apartment suites are being sold on a life-lease basis which provides you with lifetime occupancy plus your purchase protects and invests your equity for the future. To view the plan and learn more about this Christian retirement community, attend the open house to be held on

May 12, 1990, at the existing Valleyview Home in Townsend, near Jarvis.

For more information contact:

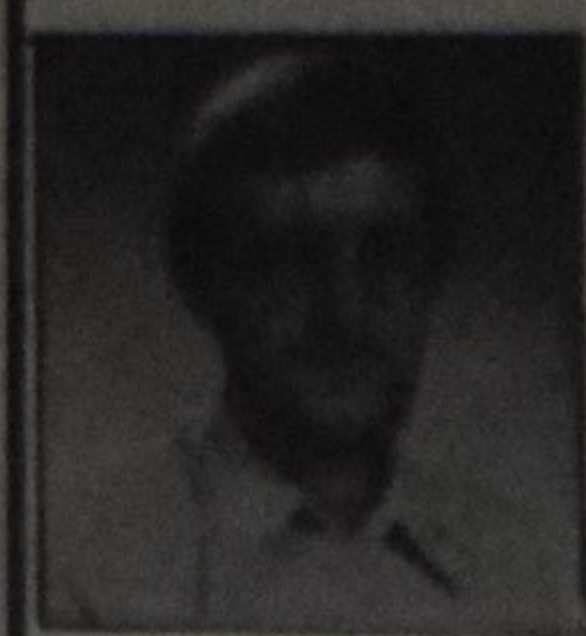
Fred Hagen, Broker
(416) 679-6666

OR

John Stam, Assoc. Broker
(416) 768-1519



295 Glancaster Rd., R.R.1
Ancaster, ON L9G 3K9
Phone: (416) 679-6666



MEDIA

SCAN

Henry Knoop

Hockey overkill

"Overkill" is a rather strong word. My dictionary defines it as "any greatly excessive action or response." The word is usually used to describe the utter destruction of an enemy.

It's a good word. I needed a good word to describe what's

happening on television lately, one that would not only draw attention to the problem but also convey frustration.

I'm referring, of course, to the NHL hockey playoffs now dominating viewing schedules, as they will continue to do for

the next month or so. Last week hockey was on every night of the week. On Saturday night two games were featured back to back: a hockey double-header! If you started watching the first game at 8 p.m. you could have been watching till 3

a.m. because the game went into double overtime. Happy Easter! The sunrise service was only hours away.

Why this annual overdose of Canada's national sport?

The "official" answer is the rather generous playoff

structure of the National Hockey League, in which the top four teams in each division "qualify" for Stanley Cup play. Since there are four divisions, that means 16 teams or eight series in the first round. Every series is a best of seven contest. To win the Stanley Cup a team has to go four rounds. If every series were to go to seven games, that would mean a team could play a total of 28 playoff games! Since games are played every other night, there are a possible 56 days or two months of playoff hockey.

That's the official answer.

The unofficial answer is money.

The love of money ...

It's no secret that hockey teams earn a lot of money from television. Some teams need the extra income from playoff contention to pay bills. The players don't mind. Playoff earnings are all bonus for them. And television networks aren't complaining either. By April most of their regular programming is into reruns anyway and playoff hockey is a pretty popular viewing choice that has commercial payoffs for good ratings. It seems everyone is happy.

Yet, if you talk to hockey fans, most will tell you the situation is a bit ridiculous. After all, what meaning is left to regular schedule standings when a team which comes in 16th overall (out of 21) can qualify for a trophy which proclaims them the best team in the league? Give me baseball anyday where only the top team in each division qualifies for post-season play.

Besides, who realistically watches hockey every night for two months?

We can change the system

Why do we let this go on every year again? Are we just passive recipients of a successful marketing strategy designed by the networks and the NHL? Perhaps it's time for a little overkill of our own — as in BOYCOTT.

Maybe we should start complaining when "The National" and "The Journal" are bumped off the prime time programming schedule for the fourth night in a row. Maybe we should refuse to watch entire games. Maybe we should suggest to the networks that they just put together a highlight package lasting a half-hour for each game. Or better still, maybe we should just tell the NHL to change their playoff structure. But let's do something!

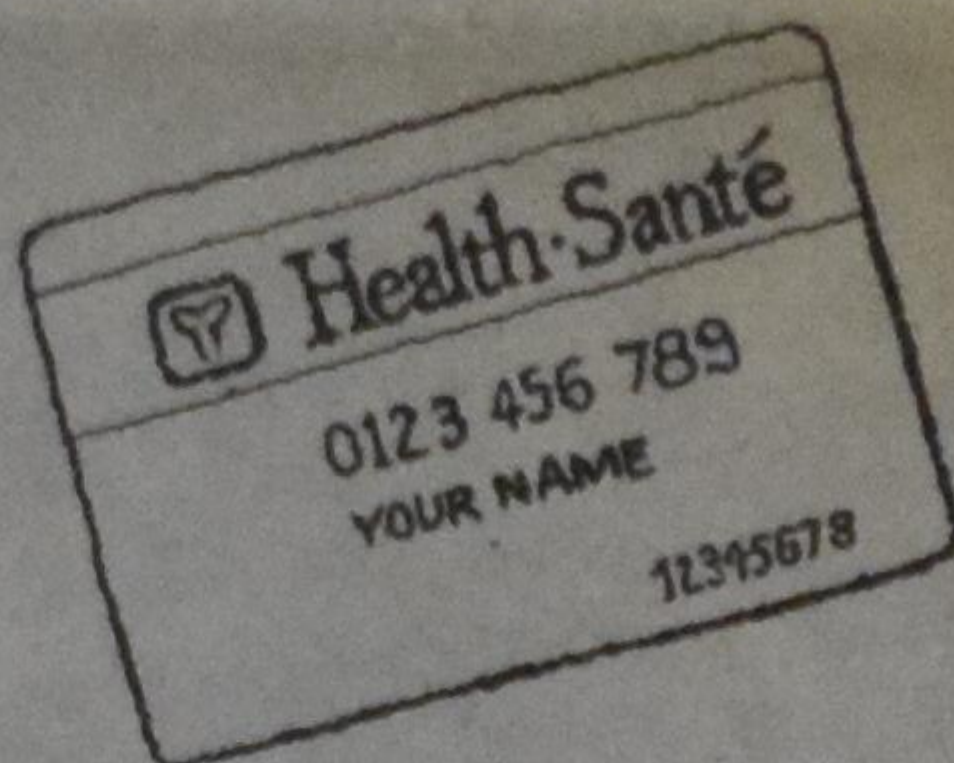
Henry Knoop teaches English at Ajax High School. He lives in Bowmanville, Ont.

The new Ontario Health Card is coming.

It replaces your OHIP card and gives you all the same benefits!

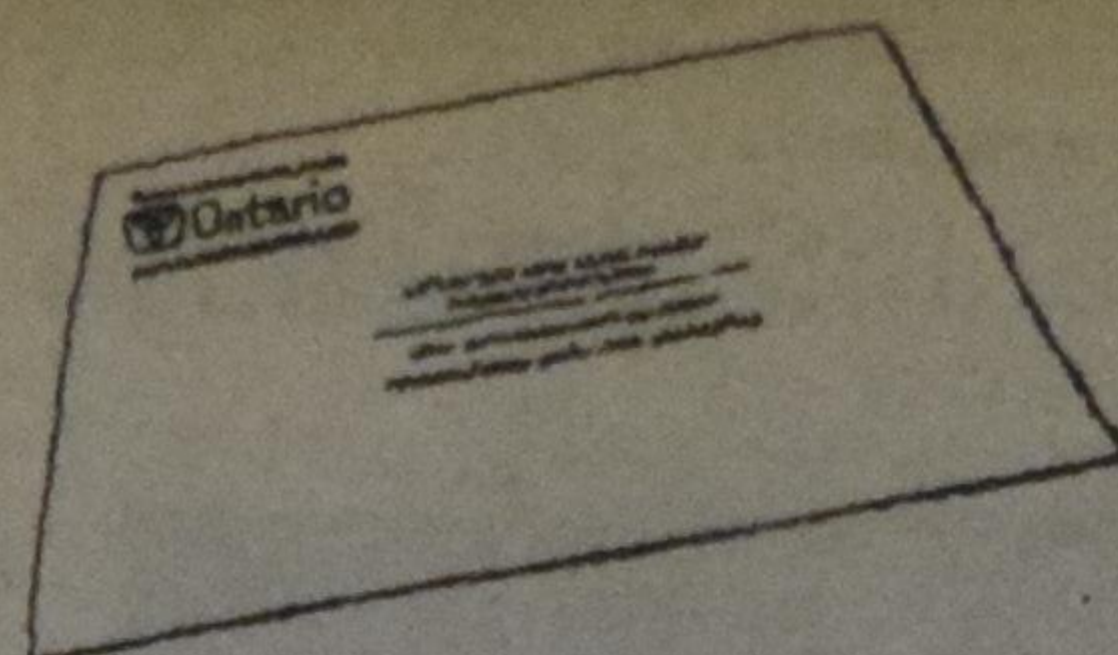
What is the new Ontario Health Card?

It's a plastic card with your name and new, personal health number printed on it. It gives you the same benefits you received under OHIP.

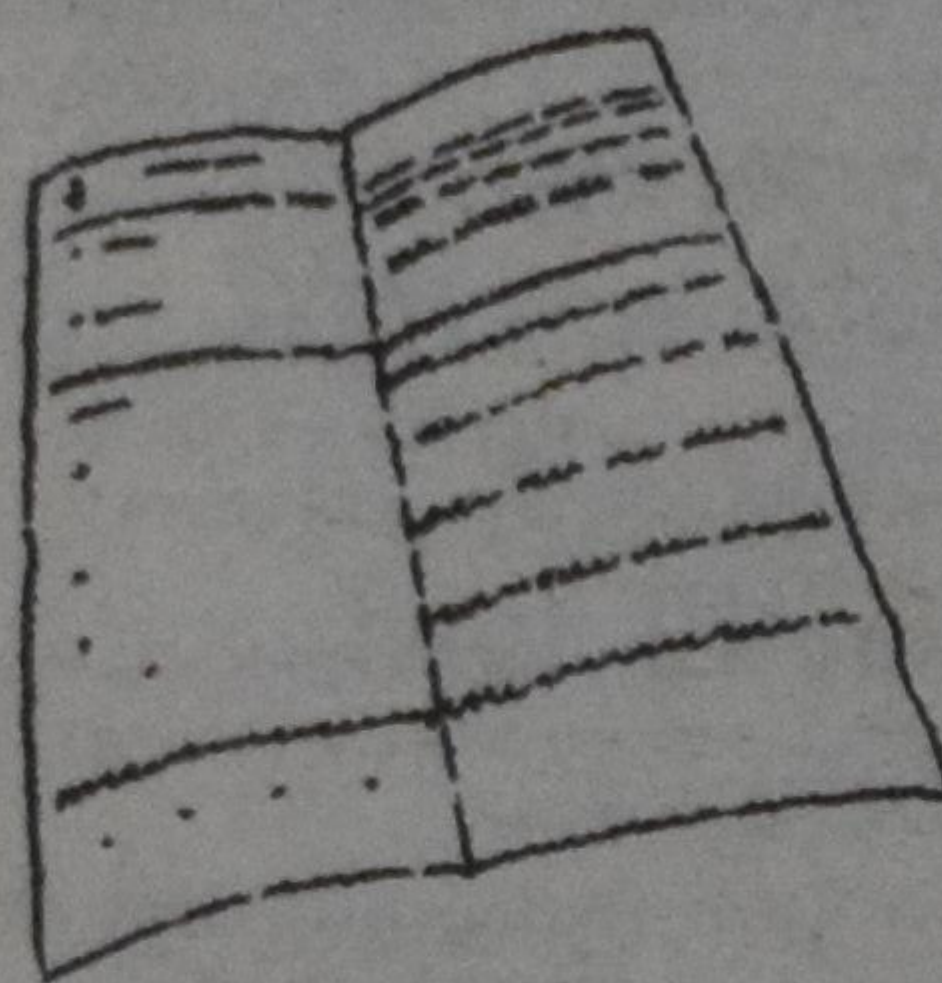


How will I get a Health Card Information Kit?

A Health Card Information Kit will be delivered to each Ontario household. Additional kits can be picked up at Canada Post Offices and local Ministry of Health offices.



How do I get my new Health Card?



Watch your mail for the Health Card Information Kit. Read the instructions carefully, then fill in the form, and return it to us right away in the postage-paid envelope provided. The sooner we get your form, the sooner you get your new Health Card.

I am a Senior Citizen. Do I get a new Health Card and a new Ontario Senior Citizen Privilege Card?

Your new Health 65 Card replaces both your OHIP card and your Ontario Senior Citizen Privilege Card. As of July 1, 1990, the one number on the new Health 65 Card will provide you with all the same benefits.



Why do I need a new Health Card?

It replaces your OHIP card and ensures your continuous coverage for medical services. Your new Health Card is printed with your personal number.

No one else can use it.

It's yours for life.

Until your new Health Card arrives, continue to use your OHIP card!



Why is the system changing?

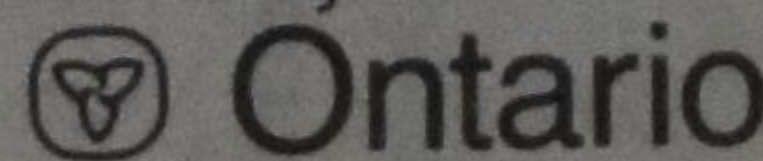
The Ontario Ministry of Health is changing to a new system that serves you better.

The new card will make possible the gathering of reliable data on services used which, by indicating health trends, will enable the Ministry to plan efficiently to meet future health care needs. This personal number will ensure a high level of confidentiality.

If you need more information, contact the Ministry of Health office nearest you, or call the toll-free Health Card Information Line: 1-800-268-1154.

Telecommunication Devices for the Deaf (TDD): 1-800-387-5559.

Ministry of Health



Elinor Caplan, Minister
David Peterson, Premier

Classified

Classified rates	Births	Anniversaries	Anniversaries	Anniversaries
Births \$30.00 Marriages & Engagements . \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	PLAISIER: We, Mike and Helen, thank and praise the Lord for showing his love in the birth of our second child, PETER PHILIP, on March 26, 1990. Peter is a brother for Christina, the eighth grandchild for Mr. and Mrs. P. Plaisier of Tuscaloosa, Alabama, and the second grandchild for Mr. and Mrs. H. Nusselder of Kitchener, Ont. Great-grandparents are Mrs. T. DeHaan of Owen Sound, Ont., Mrs. G. Tulp-Dijkstra and Mrs. E. Plaisier-Van Noort, both of the Netherlands. Home address: 9 Minto St., Sarnia, ON N7S 2R4			1955 Woodstock 1990 "Beloved, since God so loved us, we also ought to love one another." (1 John 4:11). With thankfulness and joy we hope to celebrate on May 13, 1990, D.V., the 35th wedding anniversary of our parents and grandparents, JOHN and JENNIE DONKER (nee Bergman) Congratulations Opa and Oma, Dad and Mom! May the Lord continue to be your guide and strength. With love: Gerrie & Helen Donker — Dundas, Ont. Jennie, Gina Christine & Albert Renkema — Woodstock, Ont. Karen, Angela, Nathan, Calvin, Leanne Shirley & Ralph Renkema — Woodstock, Ont. Brian, Craig, Timothy, Natalie Carolyn Donker — Woodstock, Ont. Sharon Donker — Woodstock, Ont. Home address: 817 Dufferin St., Woodstock, ON N4S 1Y8
OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	Marriages DEVRIES-DEVRIES: Believing that the Lord has brought them together, Francis and Mary DeVries and Jack and Hilda DeVries are happy to announce the marriage of their children, DEBORA ANN and KENNETH JOHN This celebration of love will be held, the Lord willing, on Saturday, May 12, 1990, at one o'clock in Grace Chr. Ref. Church, Welland, Ont., with Rev. S. Vander Meer officiating. Future address: 90 Curtis St., St. Thomas, ON N5P 1J2	"He who dwells in the shelter of the most high will rest in the shadow of the Almighty." 1940 May 7 1990 With praise and thanksgiving, we announce the 50th anniversary of our dear parents, grandparents and great-grandparents, JACK (Jacob) and JENNY (Jantje) KEMPER (nee Askes) There will be an open house in their honour to all friends at the Ancaster Chr. Ref. Church, Saturday, May 12, 1990, from 2:00 - 5:00 p.m., D.V. Best wishes only, please. Congratulations Mom and Dad, Grandma and Grandpa! We pray that God will continue to bless and care for you. Harry & Joanne Jim & Lynda, Christopher, Andrew, Cindy & Sandy Dick & Gail Sherry Lynn & Keith, Scott, Adam, Kristy Albert Terri, Darren, Andrea Jennie & Ed Steenhuis Sean, Derek Jack & Christine Laurie Anne, Bradley Lynda & Andy Beninger Billy, Tanya, Andrea Martin & Judy Shane, Lucinda, Melanie, Suzanne John & Audrey David, Adrian, Calvin, Jennifer Henry & Virginia Lindsay, Meaghan Diane & Charlie Boostra Amanda, Joshua, Daniel Ted & Liz Benjamin, Brian, Dennis, Alisha, Michelle, Lisa Marie Nancy & John Jagt Melissa, Christopher, Steffennie, Jonathon, Elisabeth Paul & Kathy Janine, Stephen Home address: 29 Sister Varga Ter., St. Elizabeth Village, Hamilton, ON L9B 1V2		1950 April 30 1990 "He is before all things and in him all things are held together" (Col. 1:17). "But we trust in your unfailing love, our hearts rejoice in your salvation. We will sing to the Lord, for He has been good to us" (Ps. 13:5,6). With thankfulness to the Lord for blessing and caring for our parents, JACK and EMMY BRUINING (nee Kugel) for their 40 years of married life. We, their children: Ben & Jessie Bruining Jeffery, Julie, Jeremy, Amy, Rebecca, Lee-Anne Gina & Jim Numan Angela, Chris, Terry, David, Renee, Jessica, James Pete & Lydia Bruining Rachel, Joshua Al & Marion Bruining Bradley, Mark, Sarah, Leah Liz & Ted Kemper Benje, Brian, Dennis, Alisha, Michelle, Lisa Rick & Pat Bruining Caryn, Nicole Alma & Tylor Meijaard Michael, Melissa We celebrated this special occasion by having an open house at their home in Port Dover, Ont., on April 30, 1990. Home address: R.R.#2, Port Dover, ON N0A 1N0
Births BAARDA (Ellens): "Give thanks to the Lord, for he is good; his love endures forever. For you created my inmost being, you knit me together in my mother's womb" (Psalm 106:1b; Psalm 139:13). With joyful hearts, we, Frank and Nelly, thank God for entrusting to our care a son, JONATHAN MICHAEL, a brother for Rachel May. Jonathan was born April 11, 1990, weighing 9 lbs. 8 oz. He is the seventh grandchild for Mr. and Mrs. Kenneth Ellens, St. Davids, Ont., and 41st grandchild for Mr. and Mrs. George Baarda, Wellandport, Ont. Address: 12 Nelles Rd. N., Grimsby, ON L3M 2Z6	Anniversaries 1950 May 9 1990 "And now these three remain: Faith, Hope and Love, but the greatest of these is Love." (1 Cor. 13:13). We praise God and give him thanks for giving our parents (grandparents), SYMON and EDNA AUKEMA the gift of 40 years of marriage. We pray that he will continue to bless them and keep them in his care for each other and us. Congratulations Mom and Dad! Trena Aukema — Burnaby, B.C. Ted & Edith Schenk — Edmonton, Alta. Clinton, Amanda, Chantelle, Justin Gerry & Hilda Schenk — Edmonton, Alta. Janelle, Julie, David, Pamela Eco Aukema — Calgary, Alta. John & Nell Aukema — Edmonton, Alta. Open house on Saturday, May 12, 1990, from 2-5 p.m. at Trinity Chr. Ref. Church, 13427-57 St., Edmonton, Alta. Home address: 5824-137 Ave., Edmonton, AB T5A 1C9	Ermelo St. Thomas, Ont. 1965 May 7 1990 JACK and HILDA DEVRIES (nee DeVries) "If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast" (Psalm 139:9,10). With praise and thanks to the Lord, we hope to celebrate the 25th wedding anniversary of our parents on May 7, 1990, D.V. We congratulate them and pray that God will continue to bless them richly. Monica & Jeff Ken & Debbie Irene & James Nancy & Dave An open house will be held on Saturday, May 5, 1990, from 8:00 p.m. - 10:00 p.m. at Ebenezer Christian School, 77 Fairview Ave., St. Thomas, Ont. Best wishes only. Donations may be made to Rehoboth Home, Springfield, Ont. Home address: 64 Alma St., St. Thomas, ON N5P 3B1		
For Sale The Bible and Islam by Rev. Bassam Madany \$4.95 Canada / \$3.95 U.S. How to relate the gospel relevantly to the Muslim heart and mind. Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8	For Rent For rent 1987 luxury motorhome. Sleeps six, fully equipped with roof air, motor air, cruise control, microwave, colour TV, generator. Call: (416) 664-5488.	Vacations Vacationing pastors: If you are planning to visit the Vancouver, B.C., area this summer, Surrey Chr. Ref. Church invites you to occupy our pulpit during June, July and August. Please call (604) 584-5241 or 584-3544.		Congratulations to Connie and John Westerhoek (nee Slood) who will celebrate, D.V., their 55th wedding anniversary on May 2, 1990. 1935 May 2 1990 With praise and thanksgiving, we announce the 55th wedding anniversary of our dear parents and grandparents. We thank God for the protection and care as he spared them for us and each other. CONNIE and JOHN WESTERHOEK (nee Slood) Children: Jack & Ann — Thornhill, Ont. John & Christine, Roy, Andrew, Terrance, David Jennie & Peter Klooster — Georgetown, Ont. John, Sid, Sharon Nettie & Neil Roelfsema — Streetsville, Ont. Jeff, Nevin To celebrate this joyful occasion an open house will be held at Holland Christian Homes, Trinity Towers hall, Brampton, Ont., on May 5, 1990, from 2:30 - 4:30 p.m. Home address: Holland Christian Homes, Hope Tower #214, Brampton, ON L6V 3N2
				Help Wanted Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Aikema, Aikema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL: (416) 945-9454.

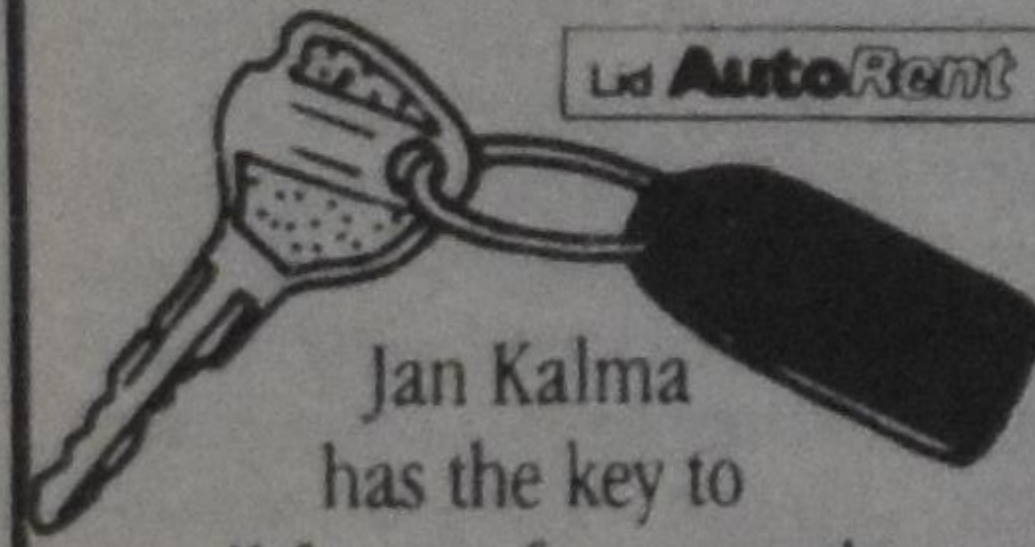
Classified

Anniversaries	Anniversaries	Obituaries	Obituaries	Anniversaries
		On Good Friday, April 13, 1990, after a short illness, the Lord called home to glory our dear wife, mother and grandmother, JOHANNA KOOTSTRA (nee Posthumus) "In all these things we are more than conquerors through him who loved us" (Romans 8:37). Beloved wife of Popke Kootstra. Dear mother of: Wesley & Patricia Kootstra Richard & Rachel Kootstra Bruce & Vicky Dykstra Gary & Henny DeGroot Loving grandmother of 21 grandchildren and 12 great-grandchildren. The burial service took place on April 17, 1990, in the Mt. Hamilton Chr. Ref. Church, Rev. R. Sikkema officiating. Home address: 1415 Upper Wellington, #214, Hamilton, ON L9A 5E0	On April 5, 1990, the Lord took unto himself my dear husband, WALTER EISEN He is now without pain and suffering. We grieve, but not as the ones who have no hope. His wife Jean, children and grandchildren. Correspondence address: 214 Dundas St. East, Box 1163, Waterdown, ON L0R 2H0	1950 June 1 1990 As a family, we praise God, for we may celebrate the 40th wedding anniversary of our dear parents, REV. and MRS. DIRK and ALICE LOS We are also privileged to celebrate 40 years of their faithful service in God's kingdom as pastor and wife. We are truly thankful for their love for us and for their example of faithful living before God's word. You are special and we love you! Marian & Keith Knight — Lindsay, Ont. Erika, Elise, Lauren, Bethany Allison Joyce & Bart Geleynse — Inkerman, Ont. Luke, Emily, Bart, Reuben, Joel Irene & Carel Geleynse — Charlotte-town, P.E.I. Marty, David, Maria Liesje & George VanZwol — Waterdown, Ont. Jessica, Karina Bill & Ingrid Los — Listowel, Ont. Robin, Rosanna, Derek Chris & Nell Los — Woodstock, Ont. Open house is on Saturday, June 2, 1990, from 2-4 p.m., at Iroquois United Church Hall. Best wishes only. "The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you his peace" (Numbers 6:24-26). Home address: Rev. and Mrs. D.C. Los, R.R.#1, Inkerman, ON K0E 1J0
Kollumerpomp St. Catharines, (Fr.) Ont. 1935 May 11 1990 With joy and thankfulness to God, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents, LOUIS and RENSKÉ DAM (nee Bos) With love and congratulations from your family: Peter & Eileen Damm — Vineland, Ont. Louis & Marion, Sherry, Renita, Andrew, Cynthia Elsie & Jim Heida — Jordan Station, Ont. Renee & Ray, Marge & Randy, Terry & Annette, Louis & Bernie, Jamie & Pam (fiancee), Carolee Jack & Edith Dam — Mount Hope, Ont. Emily & Kevin, Jeffrey, Edwin, Julia Frank & Thea Dam — Aylmer, Ont. Rick & Mary Ann, Theresa, Chris, Patrick & Frankie Katie & William Vander Wier — Smithville, Ont. Uegene & Lynn, Louis, William, Alan, Rosalee, Charles, Jeremy Cecil & Sybrich Dam — Niagara Falls, Ont. Shelley, Lori-Ann, Timothy Don & Tilda Dam — Grimsby, Ont. Michael, Selena, Kenny, Aaron and seven great-grandchildren. An open house will be held on Saturday, May 12, 1990, at Maranatha Chr. Ref. Church, 301 Scott St., St. Catharines, Ont., from 2-5 p.m. in the afternoon. Best wishes only. Home address: 451 Vine St., St. Catharines, ON L2M 3S9		1955 May 7 1990 With praise and thankfulness to our heavenly Father for his many rich blessings on 35 years of marriage for PETE and TINA FEDDEMA (nee Buma) We pray that the Lord may continue to be with you in the coming years. With love from your children and grandchildren: Sid Feddema Liz & Stu Vanstaalduinen Matthew, Rachel, Stuart Harold & Donna Feddema Leah, Chelsea Sandra & Dick Schouten Derek Pete & Rhonda Feddema Amanda Evelyn & Len Reibot Stephanie, Jennifer Home address: 421 Ridge Rd. E., Beamsville, ON L0R 1B0 Oakville, Ont. Beamsville, Ont. 1955 1990 On May 14, 1990, D.V., our parents, WIM and TRUUS HOFLAND will celebrate 35 years of married life; 35 years of children, flowers, grandchildren and travels, and many more blessings. We pray that God will grant you many more happy years together, Mom and Dad. John & Jenny Vander Heide — Coldbrook, N.S. Douglas, Jamie, Matthew, Beth, Melinda George & Fran Dekker — Grimsby, Ont. Paul, Maria, Mark, Ruth, Grace, Danielle Fred & Elaine Hofland — Beamsville, Ont. Calista, Chelsea Henry & Lucy Jansen — Lelystad, the Netherlands Erin, Colin	1930 May 11 1990 Praise the Lord! With much thankfulness to our great heavenly Father, we will, the Lord willing, celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents, BOUWE and HINKE ELZINGA (nee Talsma) God bless you Heit and Mem, Pake and Beppe! Tettje Vellenga — Paris, Ont. Andy & Dale, Robert & Karen, Helen & Ken, Louis & Karol, William & Karen, Barbara & Jerry, Carolyn & Bert, Gordon Clara & George de Vlucht — Neustadt, Ont. Hinke & David Gilbert III, Louis & Patricia, Grace & Lester, Robert & Evelyn, Teresa, Paul & Lori, George & Miriam, Peter George & Geraldine Elzinga — Jarvis, Ont. Roger & Anita, Renita & Menno, Helana & Rick, Floyd, Kevin, Melanie Annie & Minne Van Der Molen — Jarvis, Ont. Henrietta & Stuart, Ray & Brenda, Bruce, David and 33 great-grandchildren. An open house will be held in the fellowship hall of the CRC Jarvis, Ont., on May 11, 1990, from 2-4 p.m., D.V. Your presence is their present. Home address: Apt. 108, Valley View, Townsend, ON N0A 1S0	1940 May 1 1990 With great joy and thankfulness to our Lord, the children of PETER and NELLY VERKAIK (nee Rupke) wish to announce the celebration of 50 years of marriage of their parents. Open house to be held on May 6, 1990, 1:00 - 5:00 p.m., 32737 Eudora Rd., Eustis, Florida. Best wishes only. George & Corrie Verkaik — Eustis, Flor. Jeffrey & Vicki, Daryl, Bradley, Richard John & Joyce Verkaik — Eustis, Flor. Cameron, Roland, Kimberley, Deanna, Charlene Robert & Linda Verkaik — Eustis, Flor. Lori & Jesse, Kerry, Valerie Linda Lammers — St. Catharines, Ont. Rachel, Jennifer, Meagan Deanna & Norvin Noteboom — Grand Rapids, Mich. Ryan, Eric, Joel, Jayme Peter & Bette Verkaik — Boca Raton, Flor. Michelle, Peter Edward & Marcia Verkaik — Grand Rapids, Mich. Brett, Lance, Clay Home address: 115 Cardinal Lane, Eustis, FL 32726
St. Annaparochie Winnipeg, Man. 1935 May 16 1990 Psalm 145. With joy in our hearts, we are thankful to the Lord that we can celebrate with our parents and grandparents, CORNELIS and TRIJNTJE VANDER PLOEG (nee De Vries) their 55th wedding anniversary. We pray that God will continue to bless them and keep them in his care for each other and for us. With thankfulness and love from their children, grandchildren and great-grandchildren: Albert & Wilma Vander Ploeg — Winnipeg, Man. Nick & Pearl Hogeveen — Winnipeg, Man. Gerben & Dorothy Bosma — Winnipeg, Man. 15 grandchildren and 12 great-grandchildren. Home address: 242 Gilmore Ave., Winnipeg, MB R2G 0Z2		1965 May 29 1990 "Great is thy faithfulness, O God my Father; thy mercies are new every morning" (Lament. 3:23). With thankfulness and gratitude to the Lord for his abounding love and faithfulness to his promises, we celebrate our 25th wedding anniversary, JOHAN and HELEN TANGELDER Your children wish you the Lord's blessing in the years to come. Alice Ann — Hamilton, Ont. Bernard — London, Ont. Johan — at home Mary — at home A standing reception will be held after the morning service on May 20, 1990, at the Chr. Ref. Church, Williamsburg, Ont. Home address: Box 238, 484 Sesame St., Winchester, ON K0C 2K0		Springdale, Listowel, Ont. Ont. 1950 April 28 1990 With joyful praise and heartfelt thanksgiving to our heavenly Father, we are happy to announce the 40th anniversary of our parents, ANTHONY and ALICE VAN DYKE (nee Ellens) With love from their family: Maaike & Fred Weening — Barrie, Ont. Michael, Bradley, Shannon, Jennifer Bob & Linda Barrow — Regina, Sask. Billy, Sean Liz & John Williamson — St. Catharines, Ont. Andrew & Marion Van Dyke — Bradford, Ont. Owen, Jamie, Anthony, Bryan Allen & Annette Van Dyke — Georgetown, Ont. Andrea, Kenny, Danielle, Trevor Linda & Bill Brouwer — Stratford, Ont. William, David, Erin, Leah Teresa & Art Moor — Kettleby, Ont. Daryl, Jodie, Tanya, Jeffrey Gord & Mona Van Dyke — Listowel, Ont. Tyler, Heidi Agnes Van Dyke — Waterloo, Ont. Home address: 659 Barber St. N., Apt. 4, Listowel, ON N4W 1S4
			Help Wanted Part-time farm help wanted on poultry farm, east of Calgary, Alta., near Strathmore. Good working conditions, accommodations available. Call: (403) 934-2755.	

Classified

Anniversaries	Anniversaries	Obituaries	Accommodations	Teachers
 <i>Congratulations to Kornelis and Dirkje De Jong (nee Boersma) who will celebrate, D.V., their 50th wedding anniversary on May 10, 1990.</i>		"The Lord is my shepherd" (Psalm 23). Suddenly in a tragic way at her residence, LUTERA ELEONORA (Lucy) QUIRT aged 36 years. Wife of Jim Quirt. Dear mother of Timothy and Laura. Loving daughter of Henk and Trien Metselaar of Oshawa. Dear sister of: Clarence & Sandra Metselaar Hillie Groat-Metselaar Jack Groat Mary & Terry Tylosky Nancy & Gary Crawford Tom Metselaar Dear aunt of: Juliana Metselaar Cheryl, Christine Groat Andrew, Erik, Michael Tylosky Matthew, Kaitlin Crawford The funeral was held on Tuesday, April 10, 1990, at Maranatha Chr. Ref. Church, Bowmanville, Ont. The service was conducted by Rev. John Zantigh. Correspondence address: H. Metselaar, 385 Gibb St., Apt. 308, Oshawa, ON L1J 1Z4	Christian Reformed young couple looking for apartment in or around Hamilton, Ont. Please call (519) 383-0042 (collect) after 5 p.m. on workdays. House/car exchange Holland Wanted for the month of September in Toronto or vicinity. Available house with garden in Haarlem or Eindhoven. Retired brother and sister travelling together. Phone or write: Mrs. H. Baljet, Pippelingstraat 1, 5632 NP Eindhoven, the Netherlands. Phone: 40 412284	DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. Applications are also invited for a definite opening for a Kindergarten teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).
Oosterend, Morrisburg, (Fr.) the Neth. Ont., Can. 1940 May 10 1990 KORNELIS and DIRKJE DE JONG (nee Boersma) hope to celebrate their 50th wedding anniversary, D.V., on May 10, 1990. Congratulations Mom and Dad, Grandma and Grandpa! With love from: Catherine & George Geertsma Dorothy & Jack (Courtney), Wendy & Danny, Andrew, Caroline Bill & Jean De Jong Alice & Barrie (Micheal, Samantha, Melissa), June & Mike (Donald) Ann & Charles Lewis Charles Jr., Lisa Paul & Debbie De Jong Christine, Diane, Kevin	Obituaries MARTIN JOUSTRA Jan. 20, 1907 March 28, 1990 Dokkum (Fr.) Hawthorne, N.J. Our Dad went home to glory a few weeks ago. He made that final covenant connection with his God. How we will miss him, but how happy we are that he is safe in the everlasting arms and whole once more. We weep because we miss his presence and loving concern. We do not weep because we lost him ... we know where he is. And he must be singing those songs he loved and made special for us. We thank God for his life and for the special grace which carries and strengthens Mom and all of us since his death. We thank our communities for the words, smiles, gifts, cards, hugs and tears. Mom is: Trina Joustra Jellema, 65 Prescott Ave., Hawthorne, NJ 07506 We are: Henry & Carolyn Joustra — Midland Park, N.J. Bernard & Helen Joustra — Hawthorne, N.J. Kathryn & Wietse Posthumus — Toronto, Ont. Tannette & Pete Botbyl — North Haledon, N.J. Ruth & Jim Aupperlee — Wyckoff, N.J. 20 grandchildren and five great-grandchildren. Mom chose Deut. 33:27: "The eternal God is your refuge and underneath are the everlasting arms," for the funeral on March 29, 1990, where we shared who Dad was and who we were with him in his health, sickness and death. Rev. Gordon Negen spoke about living in the bubble of God's grace.	"And now these three remain: faith, hope and love. But the greatest of these is love." The Lord called home on April 17, 1990, our loving father, "Opa" and brother, JACOB (Jim) VLAAR at the age of 82. We are sad, but also thankful, for what he has been to us. Lovingly remembered by his children: Janny & Gary Prinsen Ann & Jim Hook Bob & Brenda Vlaar Maria & Keith Bak Arlen & Sally Vlaar Jim & Jane Vlaar Marjorie & Ted VanGeest 23 grandchildren and seven great-grandchildren. In Canada: (brothers) Joe Vlaar Simon & his wife Fem (sister) Blenke Radsma Also one brother and five sisters in the Netherlands. Correspondence address: Mrs. Jannie Prinsen, 54 Windsor Rd., St. Catharines, ON L2N 3A4	Teachers AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one primary position (Grade 1/2), one part-time position (85 per cent: 50 per cent Kindergarten and 35 per cent administration relief, including French). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home). AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home). BELLEVILLE, Ont.: Belleville District Christian School is in need of teachers in the following areas: Grade 5 (full-time), Kindergarten, Resources, French (part-time positions or combinations thereof). All persons interested are requested to forward letters of application to: M. Van Dyk, c/o Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849. BRAMPTON, Ont.: John Knox Christian School invites applications for primary/junior positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236. COBOURG, Ont.: Northumberland Christian School has possible openings in the primary and junior grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766. FORT McMURRAY, Alta.: Fort McMurray Christian School Society is preparing to open an accredited Christian school serving Grades 1-8, beginning September 1990. We are seeking applications for the positions of teacher and/or teacher/principal. Applicants should have knowledge of a multi-grade classroom situation and must hold a valid provincial teaching certificate. Please submit resume to: Fort McMurray Christian School Society, 135 Highfield St., Fort McMurray, AB T9H 3T1. Tel. (403) 791-2638.	GEORGETOWN, Ont.: Georgetown District Christian School in the beautiful Halton Hills in Southern Ontario has possible openings in the junior division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221. HOLLAND MARSH, Ont.: Holland Marsh District Christian School has a definite Grade 7/8 opening. You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701. HOUSTON, B.C.: Houston Christian School has two definite teaching positions open for the 1990/91 school year; one primary position and one intermediate position (Grade 4/5). Please address all inquiries and applications to Mr. H. Fritschy, Principal, Box 237, Houston, B.C. Phone (604) 845-7736. LACOMBE, Alta.: Lacombe Christian School, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is a definite opening in Junior High English. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0, phone (403) 782-6531. NEERLANDIA, Alta.: Neerlandia School invites applications for the following three full-time positions for the 1990-91 school year. 1) Grade 1; 2) Grade 5; 3) Jr. High Art, Lang. Arts 7, Soc. Stud. 9 &/or French, plus some elementary duties depending on strengths of applicant. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Phone (403) 674-5581 (school) or 674-5308 (home). ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. Two full-time positions at the junior intermediate level, a temporary part-time position in resource and a part-time Grade 8 principal's relief (50%). Abilities to teach Phys. Ed. and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.
Help Wanted Student required for a fruit and vegetable farm in the Ottawa area from late May to end August. Experience in harvesting berries and vegetables, driving farm machinery, dealing with the public and acting as guide for school tours are all desired assets but not a requirement. Room and board are included. Wages are dependent upon experience. Call (613) 592-3801 for details or write file #2540, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Help wanted for the summer from May to Sept. on a large dairy farm. Contact: Herman Kapteyn at Rolling Acre Farms, Cobourg, Ont.; (416) 342-3131.	Help Wanted SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0, (416) 899-2311.	Summer Job Market PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942. PORT DOVER, Ont.: An energetic 19-year-old male student wishes a summer job on a dairy farm somewhere in Western Canada. Worked on a dairy farm all his life, has lots of experience with cows, tractors and most machinery. Can start June 28. Have worked away from home for two summers. References available. For more information call (519) 428-1630, ask for Tim Bootsma or leave a message. SEAFORTH, Ont.: I am 16 years of age. I have experience in gardening and farm work. Please contact Brian at (519) 527-0705.	Accommodations Seeking female, non-smoking roommate to share three-bedroom townhouse in St. Catharines. Available June 1, 1990. For details call Gloria or Alice at (416) 646-2267 after 5 p.m.	Teacher and Help Wanted ads on next page.

Classified

Teachers	Teachers	Teachers	Help Wanted	Help Wanted
REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7 ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the primary grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690. TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In Primary — Kindergarten, Grade 2, and in Intermediate — Grades 4, 5. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.	► Business Manager ◀ The Abbotsford Christian School Society invites suitable applicants for the full-time position of business manager of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters. The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students). Salary and benefits commensurate with experience and qualifications. Please send resume (including statement of faith in Christ and job references) to: Mr. John Koot c/o Abbotsford Christian School Box 157, Abbotsford, BC V2S 4N8	The Richmond Christian School is accepting applications for the following positions for the 1990-91 school year: • Elementary — Library Technician full-time (minimum three days), Music, Phys. Ed., Grade 2, Grade 6/7 split, teaching Vice-Principal. • Junior High — Teaching Vice-Principal, Phys. Ed., Music, Science/Math. The Richmond Christian School offers Christian education for students from K-10. Our present enrolment is 350 students, with Junior High located on a separate campus. Please contact: Vic Wiens at (604) 272-5720 or send resume to: 5240 Woodwards Rd., Richmond, BC V7E 1H1	Covenant Christian Reformed Church St. Catharines, Ontario, Canada invites applications for the positions of: Youth Director Director of Evangelism Education Co-ordinator Covenant will consider applications for each position individually or for combinations of the above positions. Positions report to pastor under the supervision of Council. <i>Qualifications:</i> Degree in religious or church education, or equivalent experience (ordained or unordained). Send resume, references and academic transcripts by June 1, 1990 to: George Vandezande, Chairman of Search Committee 483 Scott St., St. Catharines, ON L2M 3X1 Telephone: 416-934-5954	JUBILEE invites applicants for the positions of: Research Assistant (full-time) (Ontario Environmental Youth Corps age restriction applies) Co-Editor for Earthkeeping (part-time) Call for details to 519-837-1620. Send letters of application and curriculum vitae to Elbert van Donkersgoed, Research Director Jubilee Foundation for Agricultural Research 115 Woolwich St., Guelph, ON N1H 3V1 (Jubilee is the research and education arm of the Christian Farmers Federation of Ontario)
Miscellaneous	THE Family Christian Bookstore 750 Guelph Line (Opposite the Burlington Mall) Burlington, ON L7R 3N5 Phone: (416) 637-9151 Thurs. and Fri. till 9 p.m.	Rainbow Christian School Vanderhoof, B.C. Invites applications from teachers certifiable in B.C. for a Grade 7/8 teaching position Send applications and resume to: Bob Wilson, Administrator/Principal Rainbow Christian School Box 1339, Vanderhoof, BC VOJ 3A0 (604) 567-3107	WE ARE SEARCHING... We are planning to add to and complement our expanding Team Ministry in Grace Christian Reformed Church in Scarborough, Ont., a growing urban community in metropolitan Toronto. We are looking for an enthusiastic individual, man or woman, ordained or lay person, who can help us lead, equip and challenge our YOUTH to joyfully live out their commitment to and love for the Lord. ...ARE YOU THE ONE?? We will send you a Grace Church information packet upon request, or upon receipt of your application and resume. Search Committee c/o John Van Dyk GRACE CHRISTIAN REFORMED CHURCH 25 Channel Nine Court, Agincourt, ON M1S 4B5	SEEKING NEW PASTOR The First Christian Reformed Church of Kingston, Ont., is seeking a new pastor. We are a congregation of 115 families located in the picturesque 1000 Island region, halfway between Toronto and Montreal. It is a regional medical as well as educational centre. Church profile available through M.I.S. or from A.E. VanDyke, Chairman of Search Committee 914 Old Colony Rd., Kingston, ON K7P 1J7
Calvinist Contact Fax number is (416) 682-8313 For quick, accurate communication	Durham Christian High School has a teaching position available in Physical Education commencing Sept. 1, 1990. Interested applicants please send resume to: Ren Siebenga, Principal Durham Christian High School R.R.#1, Bowmanville, ON L1C 3K2 Tel.: (416) 623-5940	Help Wanted	Help Wanted	T. DEVRIES LANDSCAPE LTD. Owned and Operated by Theo Devries, H.L.T. R.R.#1 Schomberg Ontario L0G 1T0 (416) 939-8222 A growing landscape company in Toronto's west end requires a landscape designer. Full-time and part-time positions available. Toronto Tel.: (416) 851-2277 Fax.: (416) 741-8929
Want to rent a car while in Holland?  Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired. jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324	Service Technician To repair TV and audio equipment. Good wages and benefit package for the right person. Must be experienced. Ability to produce with a minimum of supervision a definite asset. Send resume to: Gary Van Dyk, c/o Grantham TV Centre Ltd. 391 Vine St., St. Catharines, ON L2M 4T9			

Events

The Canadian Federation of Christian Reformed Women Hamilton Region

is holding a mini-convention

**on Wednesday, May 9, 1990
in Mt. Hamilton Christian Reformed Church
Upper Wellington St., Hamilton, Ont.**

▶▶▶▶▶

9 a.m. Registration and coffee
10 a.m. Rev. B. De Jonge of Ancaster, Ont. CRC
"Communion of the Saints"
1:30 p.m. Mr. John Kamphuis of Shalom Manor, Grimsby

A special invitation to the Niagara, Wellandport, Brantford, and Guelph regions; but all women are welcome!
Bring your own lunch. Coffee and tea will be provided.

Tickets at the door: \$4.00

Mid-America Reformed Seminary Commencement

Mid-America Reformed Seminary invites the public to its commencement exercises on

May 19, 1990, at 10:00 a.m.

in the

Calvary Christian Reformed Church of Orange City, IA

Dr. John B. Hulst, president of Dordt College, will give the address entitled "A Word for our World."

IN APPRECIATION

The Council and Congregation of
**Ebenezer Christian Reformed Church
of Trenton, Ont.,**

wish to express their appreciation and thanks to

MR. JOHN TEERTSTRA

for all he has done as a Cadet Counsellor for the past 25 years, not only in Trenton, but also for his work in the Quinte League.

We thank God for his faithfulness and dedication.

A banquet in his honour will be held in the church hall on
Tuesday, May 15, 1990.

HOLLANDSE DAG — YORK

De 20ste Hollandse Dag wordt dit jaar gehouden, D. V.,

Woensdag, 30 mei, 1990

in de CRC van York. Aanvang 10 uur. Spreker voor de middag is Ds. Harry VanderWindt. Voor lunch wordt gezorgd. Zij die iets hebben voor het programma worden verzocht contact op te nemen met

**R. De Boer, tel. (416) 768-3634
of H. Haanstra, tel. (416) 765-2945**

Investiture of Dr. Fernhout

The Board of Trustees of the

Institute for Christian Studies

invites you to the Investiture of the Institute's President,
Dr. Harry Fernhout, at

Knox College Chapel

59 St. George St., Toronto, Ont.

on Friday, May 11, 1990, at 8 p.m.

In concert with

Adoramus Maranatha Choir

with guest organ soloist

PAUL GRIMWOOD

Saturday, May 12, 1990, 8:00 p.m.

Central Presbyterian Church, Hamilton, Ont.

\$5.00 per person

Calendar of Events

May 4	Spring concert by the Palmerston Choral Society and the Cambridge Kiwanis Boys' Choir at 8 p.m., CRC, Palmerston, Ont. For info. call (519) 848-2365.	May 25-27	11th Annual Spring Conference for Singles. At Brock University, St. Catharines, Ont. For info. and registration call Maria at (416) 935-9380, or Helen at (416) 688-4906. Deadline May 11, 1990.
May 4	Spring concert by the "Mountainview Singers" at 8 p.m., Mountainview CRC, Grimsby, Ont. "The Ambassadors," directed by Harold de Haan, will participate as well. Everyone welcome!	May 26	Spring festival of music by St. Thomas Ladies' Choir, St. Thomas & District Male Chorus and Strathroy Mixed Choir, directed by Jack Dykstra. At 7:30 p.m., CRC, Mount Brydges, Ont.
May 4	Concert by "The Osgoode Township Male Choir" and organist Andre Knevel. At 8 p.m., St. Andrews Presb. Church, Wellington and Kent, Ottawa, Ont. Proceeds for The Viewmount Christian Care Centre in Nepean. For tickets and info. call (613) 224-1597.	May 26	Redeemer College graduation, Ancaster, Ont. , at 2 p.m. Speaker: EFC's Brian Stiller.
May 5	Spring concert by Leendert Kooy's O.C.M.A. with organist Andre Knevel. At 8 p.m., Christ Church Cathedral (James St. N.), Hamilton, Ont. For tickets call (416) 648-6585.	May 30	"Hollandse Dag" at CRC, York, Ont. Starts 10 a.m. Speaker: Rev. Harry Vander Windt. For info. call (416) 768-3634 or 765-2945.
May 5	First "Niagara Region Holy Spirit Conference." At Jubilee Faith Centre, Canborough, Ont. For info. call (416) 890-3222.	June 6	"The Ambassadors" in concert at Redeemer College, Ancaster, Ont. Starts 8 p.m. Admission \$2 p.p. or \$5 family.
May 5	Open house for Christha Bolwyn, 2-4 p.m., John Knox Chr. School, Brampton, Ont.	June 4-8	Milk & Honey Summer Festival, featuring lectures by Redeemer faculty. At Redeemer College, Ancaster, Ont. For info. call (416) 648-2131.
May 6	Spring concert by St. Thomas Ladies Choir, St. Thomas & District Male Chorus and Strathroy Mixed Choir at 8 p.m., Knox Presb. Church, St. Thomas, Ont.	June 19-23	Reunion Friesland - 900 year anniversary Oudega-Smallerland. For info. call (416) 935-8629.
May 12	Organ concert by Andre Knevel at 8 p.m., Knox Presb. Church, Elora, Ont.	June 23-24	40th anniversary Christian Reformed Church, Essex, Ont. Dinner on June 23 (tickets \$12). For info. call Tina VanderVecht at (519) 326-6805.
May 12	Annual Spring Concert of Christian Choir "New Life," at 8 p.m., Covenant CRC, St. Catharines, Ont.		
May 12-13	25th anniversary of Westmount CRC, Strathroy, Ont. For info. contact the Speelmans at (519) 245-0692.		
May 15	Seniors' Day at HDCHS, Ancaster, Ont. Starts 10:30 a.m. Speaker: Rev. Henry De Moor. Refreshments served.		
May 18-20	Tenth Annual Clinton "Klomp Feest," at Clinton Community Park, Clinton, Ont. For info. call (519) 523-9559 or 482-3997. See advertisement C.C., Apr. 27/90.		
May 19	MARS commencement exercises, 10 a.m., Calvary CRC, Orange City, Iowa. Keynote speaker: Dr. John B. Hulst of Dordt College.		



Place
your
ad
in
the
classifieds.

40th Anniversary

**The First Christian Reformed Church
of London, Ont.**

invites you to help us celebrate 40 years of growing in God and growing in London. The dates are:

Sunday, May 6 — Services at 9 a.m., 11 a.m. and 6 p.m.

Thursday, May 10 — Evening program at 7 p.m.

For information contact:

(519) 432-7997

LET'S PRAISE GOD TOGETHER!

**The Crossword Puzzle
returns next week.**

ADA REALTY LTD.

6012 Ada Blvd.

Edmonton, AB

T5W 4N9

(403) 471-1814

Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

RUSSIA

The World Home Bible League

invites you to join its first Russian Tour

13 exciting days

— Sept. 25 - Oct. 7, 1990 —

Cost: \$2278.00 p.p. ex. Tor. dbl.
plus Dep. Tax.

Visit: Leningrad • Kalinin • Moscow • Orjol • Kiev

FREE stop-over in Amsterdam

Escorted by: Rev. John G. Klomps

Executive Director WHBL

Limited number of seats available.

For complete information and reservation
please call or write:

Rev. John G. Klomps or
World Home Bible League
Box 524, Stn. "A"
Weston, ON M9N 3N3
(416) 741-2140

Meadowvale Travel Inc.

(416) 826-4141

Reg. #1518992

Church news

Christian Reformed Church

Calls received

— to First, Barrie, Ont.,
Rev. John Zantingh of
Maranatha, Bowmanville,
Ont.

— to Lindsay, Ont., Rev.
Alvin Beukema of Abbotsford,
B.C.

Calls accepted

— to Dunnville, Ont., Rev.
Richard Stienstra of Calvin,
Dundas, Ont.

Calls declined

— to Emmanuel, Hamilton,
Ont., Rev. Robert De Moor of
First, Langley, B.C.

Change in worship time

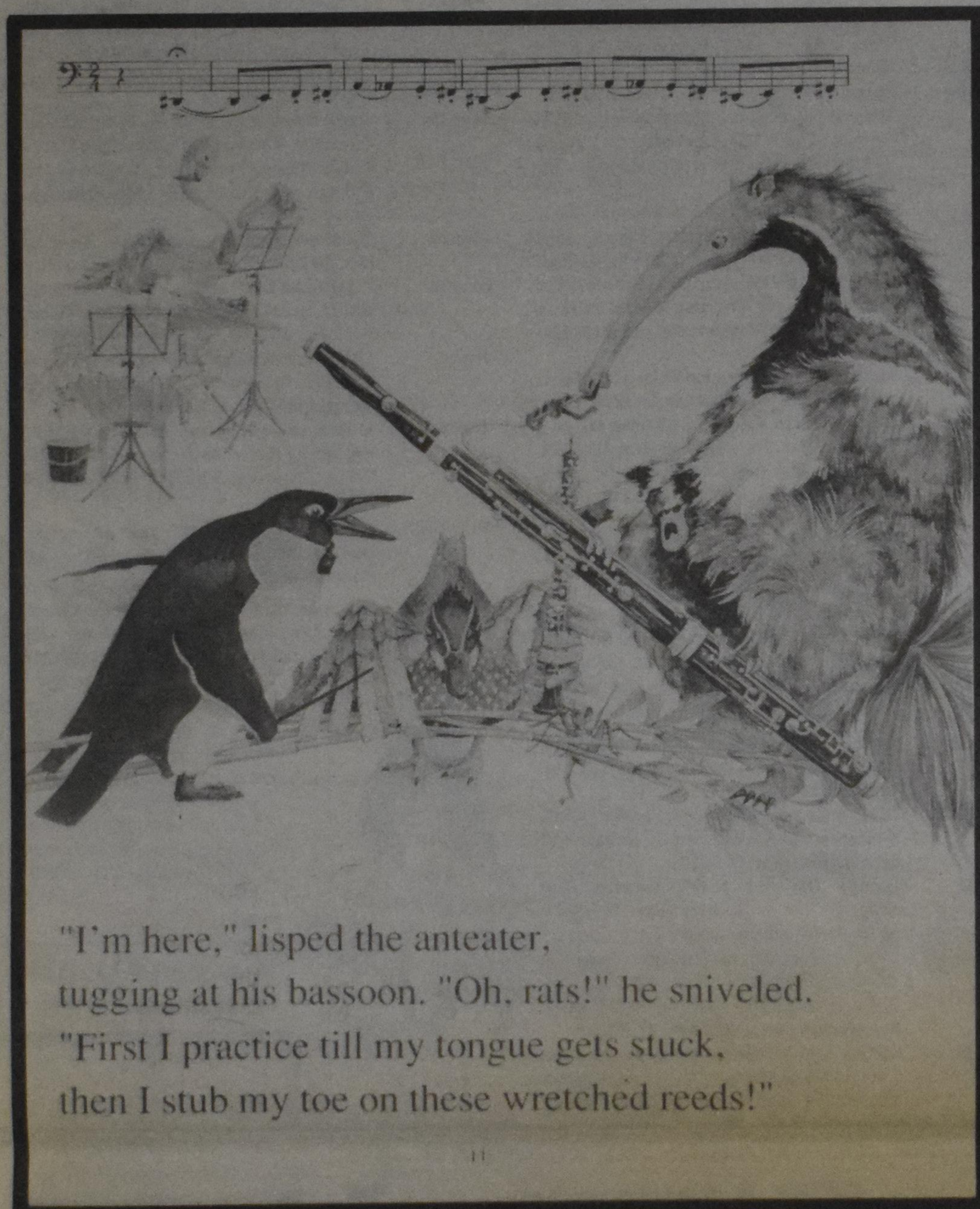
Effective May 6,
Georgetown CRC,
Georgetown, Ont., will hold its
evening service at 6 p.m.

Books

Robert VanderVennen, book review editor

Children's books

Musical and visual fun



"I'm here," lisped the anteater,
tugging at his bassoon. "Oh, rats!" he sniveled.
"First I practice till my tongue gets stuck,
then I stub my toe on these wretched reeds!"

Orchestranimals, Irene C. Eugen, illus. by Vlastra van Kampen. Richmond Hill, Ont.: North Winds Press, 1989. Hardcover, 41 pp., \$13.95. Cassette, \$9.95. Reviewed by Doro Bakker, Orangeville, Ont.

A hippo puffing on a tuba?
A bat plucking at the harpstrings?

Orchestranimals introduces us to an orchestra made up entirely of animals all blasting and crashing, plucking and puffing, blowing and bowing

on their instruments.

As performance time approaches, the conductor, a nattily attired penguin, panics. All his musicians are late! But just in time the animals arrive, one on the heels of the other. Each comes with an excuse more outlandish than the last.

Everyone arrives with the exception of Crash. Will he appear in time to sound the cymbals? The conductor doesn't wait to find out, he moves to centre stage, straightens his back and lifts his baton

To a large extent, the illustrations contribute to the overall success of this book. They are marvellous! Each animal is humourously depicted and well-suited to play his or her instrument. An enormous elephant blasts on a trumpet, an elegant octopus slides a perfect scale across the keyboard and so on.

Orchestranimals is a book to be read aloud to 4-6 year olds. It contains many of the elements that make a successful story for young children: repetition, humour, suspense and a satisfying conclusion. The text is accompanied by an originally composed score for the animal's performance. As the story builds, a complete orchestral composition is created. An idea cleverly executed!

Orchestranimals gives us a lighthearted look into the world of classical music. The instruments are accurately drawn, always a plus for one's first look at instruments. A cassette of *Orchestranimals* — recorded at Dordt College, Sioux Center, Iowa — allows us to sit back and enjoy the whole production. For young children the tape is a little lengthy to maintain their interest. But perhaps it's a good tape to pop into the car for a trip.

NOW OFFERING

RRSP and RRIF
approx. 10.75%

Regular fund
11%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

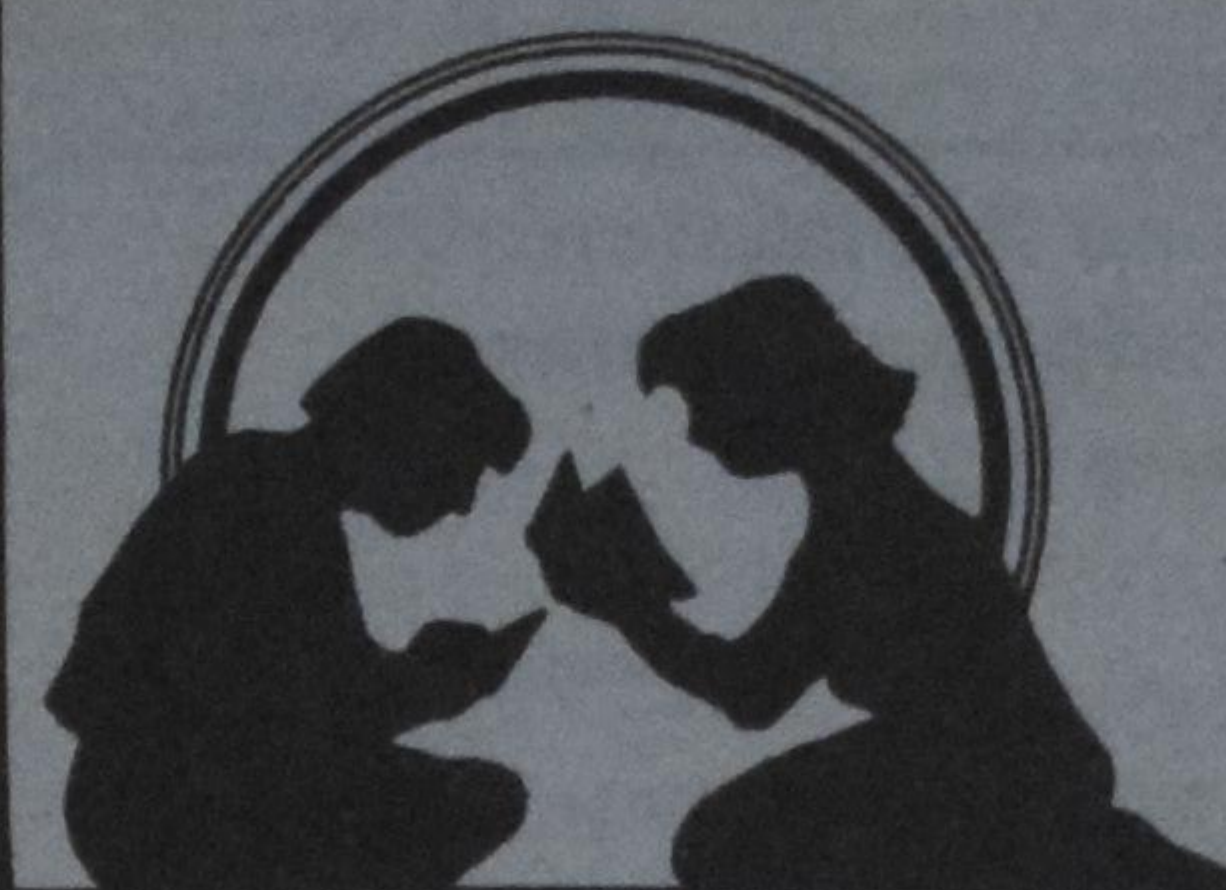
MacMASTER POOLMAN & DE VRIES

BARRISTERS, SOLICITORS, NOTARIES

181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258

Willem G. Poolman
(Mr. in de Rechten, Leiden)

Leonard de Vries, LL.B.
Also Dutch Law



Friends of God

Wayne Brouwer

King

"How awesome is the Lord Most High, the great King over all the earth!" (Psalm 47:2)

Someone has called Christopher Columbus, the 15th-century explorer of North America, the "forerunner of modern government." Why? Well, "Columbus didn't know where he was going when he started; he didn't know where he was when he got there; and, he did it all on borrowed money!" Sound familiar?

Important

Government is always an easy target for criticism. "Being in politics is like being a football coach," said former U.S. Senator Eugene McCarthy; "You have to be smart enough to understand the game and dumb enough to think it's important!"

And it is important. No society of anarchy has ever survived its own cruelty. Somehow, somewhere, there must be a personification of law, rule and order that holds in check the evil passions of the collective human heart, and fosters a sense of purpose, direction and well-being. In one of the most powerful scenes from Robert Bolt's recreation of the life and times of Sir Thomas More (*A Man For All Seasons*), a young Roper views the corruptness of King Henry VIII's government, and says he would cut down every law in England to overthrow him.

But More's energies are fired up and his words come slicing out: "Oh? And when the last law was down, and the Devil turned round on you — where would you hide, Roper, the laws being flat? This country's planted thick with laws from coast to coast ... and if you cut them down ... d'you really think you could stand in the winds that would blow?"

Demanding

The Sons of Korah agree, as they sing Psalm 47. The strength, the safety, the blessing of the world comes when God rules on the throne of heaven and gives direction to life on earth. And that's no mean feat! Two little girls were once overheard in conversation while staring up at a portrait of Queen Elizabeth. "What's she doing?" asked one.

"Oh, nothing, really," replied the other. "She's just reigning!"

But those who know would agree that reigning is far more than just doing nothing. As the first United Nations General Assembly concluded its sessions, chairperson Paul Henri Spaak of Belgium stood to address the body. "The agenda is exhausted," he said. "The Secretary-General is exhausted. You are exhausted. I am exhausted. At last we have reached unanimity."

God might be exhausted too with the enormous burden of our planet. But something in Psalm 47 speaks of God's reviving strength. It grows with the *desires* of his people to receive his directing rule. It increases with the *delight* they know in his protective care. And it expands in the ceremonies of *decoration* by which they affirm his right to reign.

Worship

In other words, life, health, strength and peace begin with worship. Maybe that's not so surprising. After all, isn't worship a very political thing? It means, in its fundamental sense, the act of ascribing "worth" to *something* or *someone* capable of giving meaning to this madness.

The sensitive Japanese evangelist Toyohiko Kagawa told of the fears that were part of the world in which he grew up. And then he spoke of the day that he first understood the message of the gospel. He put it this way: "The good tidings of Jesus lie in the belief that the essence of the universe is an affectionate Creator, however dark the night may be and however fiercely the tempest may roar."

Let the "Pomp and Circumstance" marches roll!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.